

To the Right Honourable and
right vertuous Lady, the Lady
Herbert, wife to the Lord Her-
bert, eldest Son to the Earle of
Worcester.

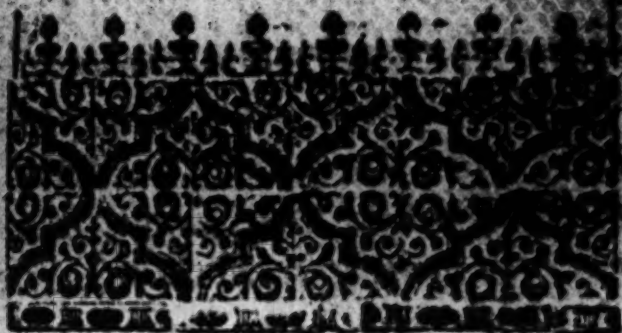
Madam:

I Aboldned by
a Great
Queens gra-
cious accep-
tance of the first fruits of
my labours in this kinde,
I humbly present this se-
cond to your Honour, in
acknowledgement of ma-
ny favors formerly & un-
deservedly received from
you. The book is little, but

the consequence of the
matter whereof it treats
is great, and penn'd by so
able a hand, that onely to
name its author is suffi-
ently to commend the
worke, and its perusal
will inforce approbation
from all unpartial minds
& solid understandings,
else should I not have
presumed to offer it unto
yours. Receive it then,
noble Lady, as a token of
gratitude, from

Your Honours most
humble servant,

Edm. Waller.



The Authour to the R E A D E R.



Here are two waies
to teach and in-
struct, the one
long and wind-
ing, to wit, by
Precepts, and
Maximes; the other short and
straight, to wit, by Examples:
and this latter is the way that I
doe goe, for to obey that com-
mand which God makes unto
me

The Epistle

me by the Prophet, saying, Cry out incessantly, raise up the tone of thy voice like the sound of a trumpet. And to what end? Declare unto my people their sinnes, shew unto the house of Iacob their faults. And to the same effect did God say unto Israel by the mouth of another Prophet, I will reveale thy shame, and cast it upon thy face. And by the mouth of David, I will rebuke thee, and I wil set thy crimes upon thy forehead. They that are so nice, or time-pleasing, as not to dare speak or write the evils which are in the world, resemble those Physicians who cause others to advise their patients to thinke on death, and to order their affaires, because they are in danger. There are few *Isaiahs* who say unto
great

great ones, dispose of your houle
for you shall dye. Those Chi-
rurgians are blame-worthy, who
by a pitiless pity suffer the gan-
grene to grow in wounds for
want of heart to dresse them.
Not to speake of death, and not
to thinke thereof, is the right
meanes to be surprised by it, and
to make it unhappy. The cor-
ruption of manners comes from
the too great indulgence used to-
wards sinners, in praising them
in the desires of their soules, and
blessing them in their iniquities.
I might doe better, say so me, to
spend my time and stile in wri-
ting spirituall workes; but of
that sort which they mean there
are beyond number: and besides,
what workes more spirituall can
be desired, then those which
teach

The Epistle

teach true Iustice? and wherein
consists true Iustice? if not, as
saith the Psalmist, in avoyding
evill and doing good? and what
art or science teacheth this more
plainly and more pertinently
then History? wherein as in a
Mirrour one may behold what
is to be put in practice, and what
to be avoyded: and that is the
thing that I doe in these *Singular
Narrations* which I give unto the
publick. I see my selfe alone in
this kinde of writing, wherein
the plurality of Authours and
Histories would bee of great ef-
fect to countermine and over-
throw the enormous multitude
of profane and dishonest books,
which are daily set forth, and
which corrupt good manners.
This true event following, trans-
planted,

to the Reader.

planted, and a little disguised;
combats a custome of *Sebusia*, a-
gainst which I have heretofore
cryed out publickly in the Pul-
pit. If this little History chance
to light into the hands of those
who have heard mee speake on
this subject, it may be that the
attentive consideration of rea-
ding will make a deeper impres-
sion in their mindes then dis-
course, which passeth swiftly,
and slips through the memory;
and that the example of this sad
accident may bee of more force
then plaine reasons. Howsoever,
it shall suffice me to have rouled
my tunne, and shewne unto the
world, that for to justify an a-
ction, it sufficeth not to alledge
custome; and that there bee
many things either good or in-
diffe-

The Epistle.

different in their beginnings,
which like unto trees grow to
be covered with mosse, and
by continuance of time become
corrupt and vicious, as you may
learne in the following Narra-
tion.

To

These Annotations you shall find
scattered throughout this book
thus directed by the number of
the severall pages.

Pag. 8. * *An engine of warre
with iron joynts, so that which
may soever they lye, points are up-
wards.*

Ibid. * *Meetings to dance.*

Pag. 11. *Taken for grossenesse
of manners, or clownishnesse.*

Pag. 12. * *Or bearing a great
sway.*

Ibid. * *Or as we say in Eng-
land, he is in great request.*

Pag. 14. * *As here in England
we doe, drawing our Valentines.*

Pag. 24. * *Or Clergimen.*

Pag.

Annotations.

Pag. 25. * Or like Bartholomew
Fort.

Pag. 31. * Or Shroveside.

Pag. 58. * Forerunner.

Pag. 68. * A broad headed Fly,
which sings night and day.

Pag. 84. * Heard by halves, or
here and there a word.

Pag. 114. * Acquaint therewith
their parents, husbands, or such as
may take order for remedy, or avoid-
ing of danger.

Pag. 130. * In France, is one who
takes or farms of the King either
Customs, Fines, forfeitures, Pa-
ments, or any other such moneyes
which should belong to his Majesty.

Pag. 132. * In regard of the
goodnesse he could have beene wil-
ling to father them, but in regard
of the matter vexed to think they
should be thought his.

DIO

DIOTREPHE.

The first Booke.



Disasters often overtake us that way which wee least thinke of; the evils where- with this life is environed; lie alwaies in ambush to surprise us there, where they are not expected; and that is it which makes their shafts the more sensible, by how much the lesse we are prepared thereunto: for he that a farre off sees them comming,

B arms

2 Diotrephe, or an

arms himfelfe with resolution, and by the buckler of conftancy, blunts their points : the water finkes not a fhip but by thofe leakes which are not perceived; evill knowne is remediable, it is but through the cuppling of the armor that a fouldier is wounded; through the flanke that tenderest and leaft armed part, did *Elgazer* kill *Antiochus* his great Elephant : Townes are not furprised but by breaches unthought of, by thofe within; fo was *Troy* by a wooden horfe, an engine which the *Trojans* held as facred, and the marke of their deliverance; the inhabitants of *Jerico*, scoffed at the *Ungelites* proceffions, and at the found of their Sacerdotall, or Prielly trumpets, when on the fudden

History of Valentines. 3

suddaine they saw their wals overthrowen, and their liues in the power of their enemies; it is an ordinary thing to see *Benjamins* changed into *Benonies*, and joyes into dolours: *Holophernes* thinking to lie in the armes of *Indith*, goes into the armes of death, to sleep his long sleepe: *Sisera* drinke *Iaels* milke, and afterward welters in his owne bloud: *Adonias* demands *Abisag* for his wife, and *Salomon* makes him wed his tombe: some thinke to eat a dainty bit; who meet with poison in the dish; some set downe at table to feast like *Amon*, and like the children of *Iob*, goe from thence to the grave: *Tobie* thinkes to sleep in the shade, and his eies are veiled with blindnesse: *Jonah* will sleep

4 Diotrophic, or an

under the verdure of a gourd,
but a catterpillar eats it, and the
Sunne turning about, scortches
him with its heate in lieu of re-
freshing which he sought for un-
der those leaves; *Jonathas* for-
getting the interdict, published
by his father, tastes a little hony
on the end of a wand, and swal-
lowes his owne condemnation;
Abner and *Amasa* thinking to im-
brace *Joab* as a friend, feelee in
their bowels the weapons of an
enemy: There is danger every
where, saith the Apostle, on sea,
on land, in houses, on the waies,
in companies, in solitude, a-
mong false brethren, yea in hea-
ven, being that Angels have
fallen from thence; by reason
whereof the Apostle doth coun-
sell us, to further our salvation
with

History of Valentines.

with feare : and the Psalmists,
to serve God with dread, and
trembling to adore him; the
worldsaith saint *Anthony* is full
of traps, and snares : alas ! who
can avoid catching therein ?
theeves enter by the windowes
of our senses, mine eyes have
stollen my heart said *Iob*, that
just and upright man, who fea-
red God, and had made so good
a pact with his sight; temptati-
on enters upon us by as many
waies, as we have pores : on all
sides we are the But, or marke,
whereat misshap shootes, in the
same manner, as the earth is ex-
posed to the outrages of the
three elements which environ it:
Lot thinks to save himselfe from
an execrable City, and in the de-
sart he sees himselfe lost : *David*

Diottreus, or an

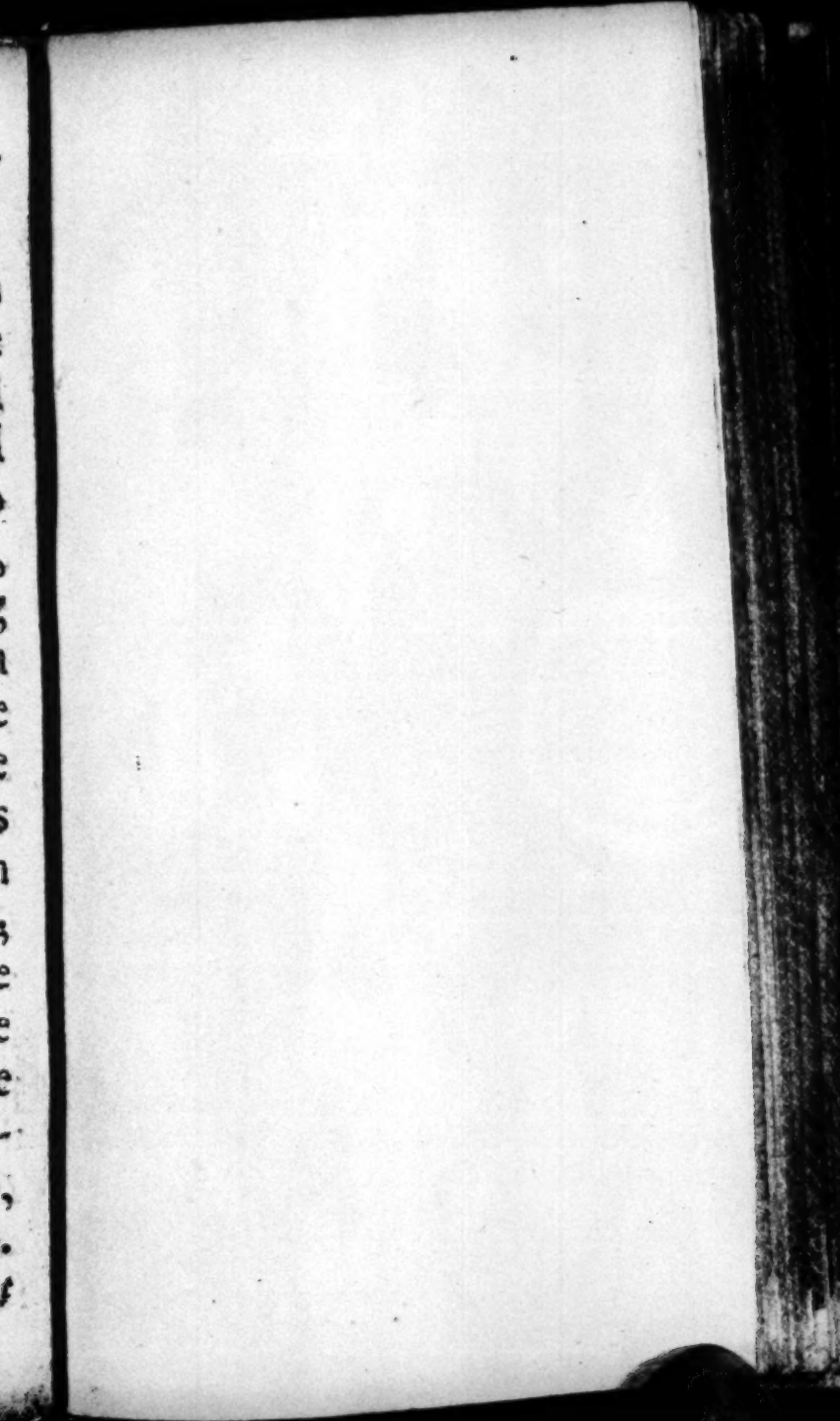
was taking the aire on the top of the Palace, and the flesh tooke him by the eyes; at first, when he saw the wife of *Vriah* hee thought no evill, but the divell thought it for him, & in the end cast him downe headlong into the bottomlesse pit of adultery, and murther: *Judah* was walking when he committed incest with his daughter in law *Tamar*: the occasion doth often make the theefe, and innocence preserves it selfe by flying objects, which may move or attract to evill; little did *Eneas* thinke when hee gave a sword as a present to the queen of Carthage, that the blade thereof should doe so lamentable an office as it was put unto, by this furious love sick woman.

Souvent

Diotrophes, or an

was taking the aire on the top of the Palace; and the flesh tooke him by the eies; at first, when he saw the wife of *Vriah* hee thought no evill, but the divell thought it for him, & in the end cast him downe headlong into the bottomlesse pit of adultery, and murder: *Judah* was walking when he committed incest with his daughter in law *Thamar*: the occasion doth often make the theefe, and innocence preserves it selfe by flying objects, which may move or attract to evill; little did *Enear* thinke when hee gave a sword as a present to the queen of Carthage, that the blade thereof should doe so lamentable an office as it was put unto, by this furious love sick woman.

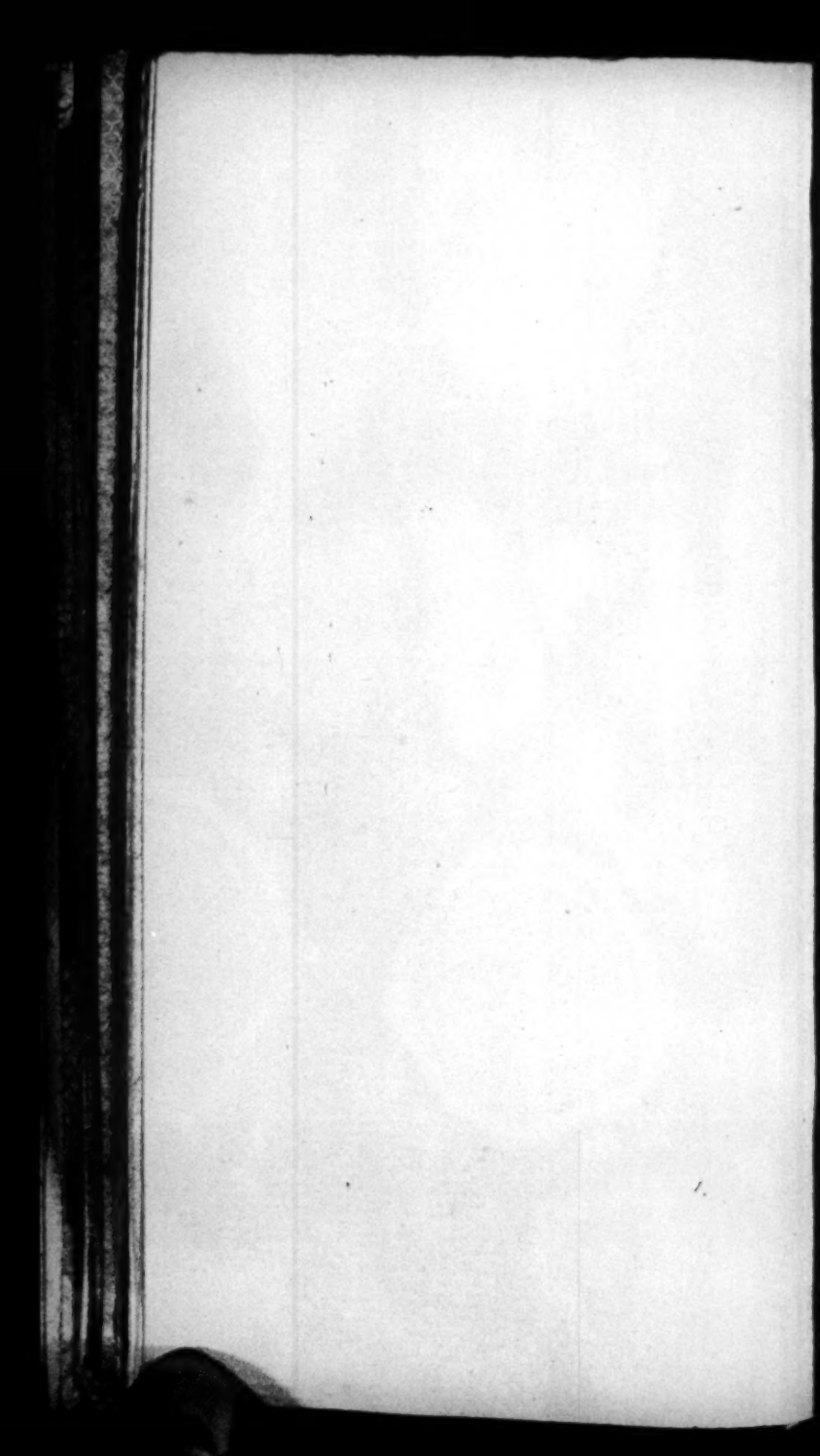
Sonnet



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derers) the Citizens of this place can so well discern what is faulty in the French humour, and in the Italian, (whereunto it serves for a passage) that thereof they make an agreeable mixture which holds of the quicknesse of wit, and politenesse of Italians, and of the curtesie and liveliness of the French; now among other customes which in this City are in great * vogue, there is one against which, even time out of minde, Preachers have cried out, though in vaine, and I feare this booke will prevaile as little as those Evangelicall trumpets, Heralds of heaven, and Embassadours of God, have stopt their ears against the divine word, what can I hope of their eyes; but that they will turne them
them

them away from these pages: or
 that read them they will despise
 them; but if they may be permit-
 ted to neglect these, I may like-
 wise bee permitted to displease
 them in setting forth this histo-
 ry, whereas in a mirror or true
 glasse they may behold one of
 their deformities; and grant, Oh
 heaven! they doe not like the
 Ape which strives to breake that
 wherein hee perceives his owne
 uglinesse, and that in rejecting
 this event as a stranger, they see
 not that which happens but too
 oft among them, conformable to
 what I am going to relate: and
 what know I, if the advantage
 which example hath over pre-
 cept, may not withdraw some
 mindes from this popular error?
 if *Seneca* in his workes could be
 content

History of Valentines. 21

content to have one Reader benefit thereby, I shall not thinke my labour ill bestowed on this booke, if it withdraw one soule from the way of so dangerous a practise; it will serve for instruction to those that shall like it, and for advertisement or re-proofe even unto those that shall dislike it: Let us then say that in a Village neare neighboring to the City of Brianche, there is a famous Church dedicated to God, under the title of *Saint Valentine*, whose feast is in the month of February, and falls commonly amidst the * deboshes of Shrovetide: much people resort unto this Church upon the patrons day, and these great assemblies in the language of the Countrey are called

22 Diotrephe, or an

called Vogues, from whence, as I thinke, is come the French word * vogue; as when a Preacher hath great audience; or a Lawyer hath a great number of Clients, or such like; it is needlesse to say the disorders both of belly cheere, and dancing, used in these Country townes, assemblies and festivalls, because they are generally well knowne: but in this same one, there is a notable and particular abuse, which is the cause of much evill, and the wellspring of many sad accidents. They write upon azur'd paper in gold letters, the names of all the women and maids as well of the City as Country neere about it; which cut out into bills and rowled up, are put into a great bason, box, or such like

History of Valentines. 23

like, after the manner of a lottery, then some persons of quality thereto appointed, draw in the name of the men one after another, as well married as unmarried, without any regard had to quality or condition, for every one, one; and she that thus by lot falls to a man, be shee either wife, widow, or maid, is his Valentine all the yeare after, and he hers, that is as much to say, in plaine termes, as he is the servant, of this woman, and she the mistress of this man, she practising an absolute authority over her Valentine, and he yeelding unto his, such like dutifull respects, and services, as lovers do use to do unto those whom they affect, & court; those who with might and maine, defend and seeke to main-

24 Diotrephe, or an

raine this custome, make use of many reasons, which by prophane weights are found to goe downe, but by the weights of the Sanctuary are found wonderful light; for as the waies of God, are so far from the waies of men, as heaven is from earth, the maxime of the spirit are far different from those of the world; they alledge time, whose tyranny hath a wonderfull power over the opinions of the vulgar, as if it could limit evill, and convert it into good, but

Au contraire le temps empire toutes choses,

Toujours une saison, ne produit pas les roses;

Il fait l'an apres l'autre, & le bien & le mal,

Toujours

History of Valentines. 25

*Toujours des humains le Sort n'est
pas egal :*

*Et l'homme qui se deult d'une telle
aventure,*

*Peché contre les loix & l'ordre de
nature.*

*Contrari-wise time worser
makes each thing,*

*Alwaies one season makes not
roses spring :*

*Things succeed others, after
pleasures paine,*

*No humane States alwaies alike
remainé :*

*And man at this repining go'th
on further,*

*Sinning against the law and na-
tures order.*

*The Heavens weare out like a
garment, the elements consume*

26 Diotrephe, or an

the earth that in the golden age was a fruitfull mother, is in our iron age a barren stepmother: each one sees the decay of the world, but manners grow to be more and more corrupted, even unto such a point that we can no longer indure the insolence of our vices; and vices are now so incurable that remedies seeme out of season; we resemble those who can neither indure the stone, nor the cut, whereupon one day thinking, I made this.

Madrigal.

*Le calcul un homme travaille,
On luy dit que ceste douleur,
Ne s'en ira que par la taille,
Le hazard, dit il, me fait peur,
Souffrez donc, dit on, la langueur,
Mes,*

History of Valentines. 27

Mes dit il elle merenaille,
Ainsin en font tous les pecheurs,
Quand on leur dit que de leur
cœurs,
Le trouble vient de leurs malices,
Ils voudroient bien s'en de partir,
Mes las ils ne peuvent partir,
Ni les remedes, in leurs vices.

The stone a man to torments put
Quoth one, that paine will not
away,
Untill such time as you be cut,
To hazard that, doth me affray.
Go on then suffer it alway,
Saies he, that pinches to the gut,
Even so all sinners doe indeed,
Being told the trouble of their
hearts proceed,
Of their own sin and wickednes,
From it they willing would de-
part,

3 Diotrephe, or an

But yet cannot indure the finart;
Neither of their sinne, nor of redresse.

Unto time, they adde custome, daughter to this tyrant, as if we knew not that vice is an evill habit, or custome, as vertue is a good one; besides these, they alledge tradition from their fathers, as if one were ignorant, that as there are some traditions holy, and religious, so there are some superstitious, and others worldly, and dangerous; who doth not know that the Carnival, or intemperance, and licentiousnesse, of Shrovetide is a tradition, and yet what wise person hath ever approved it?

*Qu'est-ce qui par le temps ne recoit
de dommage*

Quelle

History of Valentines. 29

Quelle chose isi bas' espreune poins
farage,

Nos peres plus meschans que n'e-
stoient nos ayeux

D'un Sang degenerant nous ont
produit au monde,

Race par dessus eux en malice fe-
conde,

Dont les enfans ferent encor plus
vicieux.

What is that no dammage by
the time received hath?

Or what thing is there here be-
low, which doth not taste its
wrath?

Our fathers wickeder, then were,
their fathers them before,

Of bloud degenerate they us in-
to the world did bring,

Who now alas ! in malice great,
exceed them in each thing,

30 Diotrephe, or an

Of whom the children yet to
come, in vice will still grow
more.

They protest of their unguil-
tinesse in this proceeding, and
publish that therein is nothing
but what is honest, and that in
this drawing of Valentines, they
thinke no harme, but the diuell
doth for them, he loseth no time
but enters into hearts, through
the least breach; and like Archi-
medus beares them away, ha-
ving but one point to fasten un-
to: in a time so wicked, is it cre-
dible that the world being so full
of malignity, should walke on its
waies with simplicity? there is a
path, (saith the wiseman) which
seemes straight, yet the end
thereof leads unto death: O
World!

History of Valentines. 31

world ! O wife of *Ieroboam* !
why dost thou disguise thy self ?
why dost thou counterfeit ? ma-
ny things were tolerable in our
forefathers daies, which are not
in ours, being fuller of craft : all
things have their times, integrity
is not of this our time, full of
nought but fraud, and duplicity ;
marriage is holy, and yet, is there
any thing more subject to deceit ?
how many persons be there, who,
marry and espouse not ? I mean
that take each other, either for
voluptuousnesse, wealth, com-
modity, one proper interest, or
in a caprichio fantastick hu-
mour, or such like ? how many
are there that doe promise faith,
and loyalty, and keepe it not ?
a trechery the most enormiours
that can be imagined, and in such

32 Diotrephe, or an

depravednesse of manners, to make a buckler of innocence, is to turne back the world to its infancy againe, which is now so old, and which thinkes, inclines, tends, and bends, but unto evill: mans senses are depraved, (saith the wise man) and bent to malice even from his youth; and as if his very touch were infectious, and contagious, hee soone corrupts those things which he handles, and beares them from use to abuse; the servants of God who cried out (though hitherto with little fruit) against the same, whereof I now speake, have alledged contrary to the former, frivolous excuses, many faire and good reasons, but they have been no more heard, nor understood then is heavens harmony,

History of Valentines . 33

mony, by the inhabitants of the earth : this booke was not written to rehearse them, since it is not destinated to gather precepts together; but to relate actions whereby one shall know, as it were the Lion by the claw, and the tree by its fruits; if a bad bird cannot make a good egge, nor a naughty plant bring forth any thing that is good; it shall be easie to judge these Valentines worth little, being that for some imaginary good thereof, comes many true misfortune; for to say they breed friendships and these friendships civility, and curtesie, is to paint over an ill-favoured face, and to cover over a tombe with gold, and marble, whose inside is stincking : yet if there were none but yong men and

maides, unmarried, and unprovided of matches (although it were to sinne against the principles of love who is a child of the will, and not of hazard) that practised this society, one might cast the foolerly thereof, on the weaknesse of their age, uncapable of much judgement; but when married men are found to have their neighbours wives, or daughters, for their Valentines, and reciprocally that married wives, have yong men, or other womens husbands for their Valentines; who sees not therein a confusion like unto that of the Chaos, or of the tower of Babel: love in marriage is like the heart which cannot suffer division; the bed is too narrow (saith the holy word) it cannot contain
the

History of Valentines 33

the husband, and the Valentine:
none can serve two masters, one
cannot see two things at once, al-
though one have two eies, nor
have two loves in one heart, love
possesseth all the soul, and is un-
dividable like it: it is tender like
the eie, which cannot suffer any
thing under its lid: the Lion tears
the Lionesse, when he smells
that she hath had to do with the
Leopard: and what shall one
say, of this dangerous assotiation
whereof I speake: wherein a
husband cannot without a quar-
rell, refuse his wifes conversing
with him, who hath by lot
drawne her for his Valentine,
which lot doth purchase him a
right to lead her to Church, to
bals, to walke into companies,
and assembly, and every where
to

36 Diotrefhe, or an

to talke with her, court her, and
 give her presents, (and all this by
 obligation of seemlineffe, if hee
 will not bee held for a niggard)
 not of sweete meats onely, but of
 things of greater value; and that
 not onely for the time of Carni-
 val, or Shrovetide, but for all
 the whole year; and what place
 is so strong, which may not bee
 tempted to yeeld unto the will
 of the besieger, being invito-
 ned so long a time, and solici-
 ted to composition; by daily
 parlies? certainly the chastities
 which remaine intire, after
 these assaies, may bee held for
 mettles of prooffe; and what, is
 this onely for a yeare? no, not
 so, but for a long time as beauty
 lasts; for the names of yong, and
 old, of all ages and conditions
 are

History of Valentines. 37

are put as aforesaid into a box, basin, or such like, and drawne by men of all qualities, of all ages, of all coats, the liberty, or libertinage, or licentiousnesse thereof, being come even unto some * Ecclesiasticalls, who in lieu of being the salt to correct this corruption, and the light to dissipate this darkenesse, have by their facility, shall I say, fatuity, like a putrified salt, and an extinguished lampe, almost authorized this misrule; or disorder, by their bad example; although the sacred word doth enough admonish us to follow the instructions which proceed from their mouthes, when they speak as sent from God, without reflecting on their actions: but not to trouble my selfe any further in refuting

refuting an abuse, which should need no more but onely naming, to make it be rejected : let us see the decree of its condemnation in the event which we are going to relate : after three yeares past, in a continuall martyrdom of affection to *Persidious Theophane* as fortunate, as full of love, became lawfull possessor of this *Rachel*, so much desired under Himens yoake. such, and so many were the difficulties which in this love, and time of wooing, he had encountred, and overcome, assisted by the constancy of her, whose desires hee had settled on him, as he his passions settled on her ; that it were matter sufficient to make another history, as great as this, which I will now write ; and in this particularities,

ties', wee should see such great
cause for to blame his lightnesse,
and ingratitude, that no meanes
would bee found, to frame any
manner of excuse in his behalfe;
hardly had the Sunne twice en-
ded the visit of his twelve houses
after their marriage, when this
festivall day came, which *Perfi-*
dious might well have marked in
her callender; shall I say, in red
letters, or blacke, seeing that
thereof proceeded such bloudy,
and tragicall successes? this
vogue is in some sort * like unto
the faire of Saint Germaines at
Paris, they thinke themselves
unfortunate that goe not to it;
there it is lawfull, and the fashi-
on to aske presents, and sweete
meates, (or as you would say fa-
rings) of their friends, and ac-
quaintances,

quaintances, their hands, and purses, are open by liberality, and mouthes are fild with comfets and sugred words, to wit, thankes, and complements; thither went *Perfidious*, with other Ladies, and Gentlewomen of her neighbourhood; sumpteously cloathed, and attired as well as the rest, who all had set themselves out with their best skill, and advantage, as to the conquest of a new Valentine; men, and especially yong ones go thither, no lesse advantagiously apparalled, for that day is a generall muster, whereof the first pay is made in sweetmeats, and is received presently in the field; therefore you may intragine if flies are not there busie on all sides.

History of Valentines. 41

O whither doe you goe *Persuasions* ! you should doe better to stay at home in your owne house, solitude were farre more expedient for you, then such a confused multitude or assembly, where you are going to lose that which should be dearer unto you then your eies; to wit the love of your husband, yea whither doe you your selfe goe indiscreete and unconsiderate husband; whither doe you lead this innocent woman? alas ! how true is the saying, that such goe into company who return not as they went: flye companies and assemblies said *Seneca*, for you shall never return better from thence, but alwaies worse; all the starres that glitter there, burn there, and their influences are but disasters:
vaine

42 Diotrephe, or an

vaine persons doe there inspire ambition; the dishonest inspire impurity, the avaricious inspire covetousnesse: in brieft, it is hard to bee found among so many sicke, and not to pertake of their defects drawing in an aire so contagious; O! how well doth this great Stocike speak? before the marriage of *Persidious* to *Theophane*, shee had been the object of desire to many sutors, who all had earnestly wished the possession of so many graces both of body and minde, wherewith nature had adorned her: but being shee could belong but to one, shee had so wrought by her perseverance, though with much adoe, that shee had made her parents condescend to give her unto *Theophane*, on whom through

History of Valentines. 43.

through her eyes shee had cast her heart, although in wealth (which is the onely marke that fathers and mothers do aime at) he were farre inferiour to others who laboured to get her. This her preferring of him before others, joyned with his great affection to her, did so oblige him that when she was absolutely his, he was then more hers then before; for hee saw but through her eyes, breathed but through her breath, and the desires of this deare spouse was the rule of his will; yet must hee do as others doe, custome is a torrent which overflowes all reason, and drags after it even the wisest heads. *Theophane* rankes himselfe among the men to draw a Valentine; and *Persidious* being one of

44 Diotrephe, or an

of the most remarkeable in beauty, and of a noble and high degree above the vulgar, she was none of the last in the Catalogue of the most desired; her name by lot fell unto the share of a young gentleman, whom we will call *Diotrephe*, that was in love with a gentlewoman of quality, whom we will call *Nemese*; and by a wonderfull chance this *Nemese* fell unto *Theophane*, so that *Diotrephe's* misteris was *Theophanes* Valentine, and *Theophanes* wife was *Diotrephe's* valentine; they two were so good friends that had they both been married (as there was but one of them) they would have trusted the one the other with the keeping of each others wife: You see how Valentinage divides the minds, which in marriage

History of Valentines. 45

marriage cannot enough bee united:
alas! if the Apostle calls that
woman divided who hath her
husband to content, and God
to please, what shall that woman
bee, who must intend to and sa-
tisfie both the caprichious hu-
mours of a jealous husband, and
the services yeelded unto her by
a Valentine? yea, here is a lasse
yet more tender and ticklish, a
maide shall bee served by a man
who is a sutor to her for marri-
age, & who hath infinite passions
for her, with what eye can this
lover behold and suffer her kind-
nesses to her Valentine? and al-
though her favours bee but com-
plements, produced by civility
rather then by love; how can hee
bee assured thereof? who shall
furnish him with the spirit of dis-
cerning

46 Diotrephe, or an

cerning to know from what heart these actions proceed: who will be able to exempt him from feare of being supplanted, and from the burning and continuall feaver of jealousie: will not hee presently take this Valentine for a rivall, and for a man who under colour of seemlineffe, comes to crosse his pretensions, and worke from him the heart of her whose good will hee carefully labours to gaine or retaine; yet the greater part of these good Sebusian Allobroges, go on with so much candor herein; that the number of those who grow distrustfull of these acquaintances, is farre lesse then of those which heed it not; whether it bee that custome takes from them suspicion, or that they have a great confidence

History of Valentines. 47

dence in each others honesty, or
else that simplicity which is na-
turall unto them, makes their
wits lesse penetrating, and conse-
quently lesse mistrustfull, not
but that there doth often fall out
discontents and disasters; but a-
las; the memory thereof is as
soone past as the thing, and
whatsoever can bee said of Saint
Valentines feast, yet is it still kept
and in great vogue. Common
civility obliged our new Valen-
tines according to the fashion of
the Country, to offer their ser-
vices unto their Valentines.
This custome giving men so free
an excesse unto those women
which are thus fallen to them by
lot, that neither father, nor mo-
ther, husband, nor guardian, can
debarre them of it, without great
and

48 Diotrephe, or an

and deadly quarrells; even as in
Swisserland where it is held for
an injury, deserving a bloody re-
venge, not to render a brinde un-
to him that presents you a ca-
rouse; insomuch that a father,
and a husband, will thinke it a
credit, or honour, to see their
daughter, and wife, served by a
Valentine of fashion, or good
carriage, to whom shee is with
confidence left to be by him, led
to the sacrifices of *Baal*; I mean
to bals, and assemblies, where is
dancing, and good cheare: all
the rest of this * Carnivall was
passed in feasts, dancing and
passetimes, where *Persidious* and
Nemese commonly met toge-
ther, being led thither, the one
by *Diotrephe*, the other by *The-
ophane*: those devoirs passed on
still

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still even into the Lent, these Valentines being carefull to lead their Valentines to Churches, & Sermons, with a continuall diligence, proceeding onely from a plaine honest meaning, and true courtesie: *Diotrephe* commonly entertaining *Persidious* with no other discourse, but of her happinesse, in having so worthy a man, as heaven, and her owne consent, hath made her husband; wishing that God might give as happy a successe unto his affections, in the obtaining of *Nemese*, whose beauty he elevateth high, like a man toucht to the quicke therewith: *Theophane* on his part, laboured to render to his friend (whose Mistresse he had for his Valentine) all the good offices hee could devise,

D repre

50 Diotrephe, or an

representing unto her the merits
of this Gentleman with so much
advantage, that setting him as a
funne before the eyes of this
Gentlewoman, who already wi-
shed him well, she was therewith
quite dased ; if they had not
done worse then all this, we had
not set pen to paper, for to trace
out this History of their mishaps,
blacker by their disasters, then
the inke wherewith it shall bee
written : after Easter commonly
beginnes the spring, which is the
yeares youth, and the gate or
entrance of all pleasures, and
delights.

*C'est alors que les feuillages
Rireverdisent dans les bois,
Que l'hiver & ses orages
S'escartent pour quelques mois,*

Et

History of Valentines. 51

Et que la neige & la glace
Font a la verdure place,
Et que le beau temps reluit,
Et philomele assuree
De la fureur de theree,
Chante aux forests jour & nuit.

Alors les fleurs qui burgeonnent
Rajouissent les vergers,
Tous les Echos ne resonnent
Que de chansons de bergers,
Les jeux, les ris, & la dance
Sont par tout en abondance,
Les delices ont leur tour,
La tristesse se retire,
Et personne ne soupire
S'il ne soupire d'amour.

Les moissons dorent les plaines,
Le ciel est tout de Saphirs,
Le murmure des fontaines
S'acorde au bruit des zephirs,

52 Diotrephe, or an

Les foudres & les tempestes
Ne grondent plus sur nos testes,
In des vents seditieux,
Les insolentes coleres,
Ne poussent plus les galeres,
Des abismes dans les cieux.

Ces belles fleurs que nature
Dans les campagnes produit,
Brillent parmi la verdure
Comme les astres la nuit,
L'aurore qui dans son ame
Resseut une douce flame,
Laisant au liét endormi
Son vieux mari sec & passe,
En ce temps est matinale,
Pour aler voir son ami.

It's then when as the leavie spray
Ith wood appeares in coulour
greene,
And Winter stormes do fly away
For

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For certaine months not to bee
seene,
And when that snow and Ice with
heate
Doe melt, and leave for greene
their seate,
And weather faire shines with
delight,
Philomele in security
From Tereus anger and fury
In Forrest sings both day and
night.

When blossomes with their seve-
rall die,
Make orchards to renew their
coates,
Echos resound no harmony,
But made with singing Shepards
throats,
Games, mirth, sports, laughter and
the daunce

54 Diotrephe, or an

Are every where in abundance,
Delights have then their turne to
move,

And sadnesse sits retir'd alone,
And sighing doe wee heare of
none,
Unlesse that some doe sigh for
love.

With growing graine fields gilded
lookes, (bee,
The heaven, of Saphirs seeme to
The murmure of Fountaines and
brookes

To Zephirs musick doe agree,
Thunders and tempests heard are
not

To grumble ore our heads one
Jot,

Nor the seditious winds on high,
Angrie insolent with Sallies

Tosse nor hoise not up the gallies,
From deep abissus to the skie.

Those

History of Valentines. 55

Those flowers which nature
brings forth,
In fields do cast a glittering light,
Amidst the grasse like gems of
worth,
Or starres that shew their pride by
night.
Aurora feeling in her soule
A sweet flame sluggishnesse con-
troule,
Leaves fast asleep in bed behind,
Her aged husband pale and drie,
And daiely riseth then early,
To goe abroad her love to finde.

Of these faire words as flouri-
shing as the season it selfe which
they describe, have I made use,
to tell you that it was at that time
wherein by love all natural things
seeme to take new life ; that our
Valentines through this blinde
passion

passion ran to death : for as it is hard to be long in the Sun without being tande, by a fire without feeling its heate, or in a perfumers shop without carrying away from thence some sweete sent ; it is farre more difficult to converse long with persons able to breed love without being overtaken: they are coales which one cannot approach neere unto without being burnt; who loveth danger shall perish therein, who toucheth pitch shall be defiled, and who doth not prudently turne away his eyes from a faire face shall by little and little feele the features thereof to be graven on his heart ; *David* growne wise herein by his owne fall, upon a like occasion said unto God, Draw backe mine eyes from vanity,

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nity, that I may live in the way of your grace, which is the way of true life : Our Valentines passed over some months with as much innocency, as honour, in the conversation of their Valentines (wonderfull concordancy of the voice of people with truth) so long as they had no evill designe in their frequentation they were not suspected, and consequently not ill spoken of, but as soone as they had sinned in their hearts in looking otherwise then they ought on that which they could not lawfully wish for, their light was changed into darkenesse, their sincerity into distrusts, and their actions pried into and neerely considered, set them as a prey unto murmures and rash judge-

ments, daily frequentation, observing, care of pleasing and serving, together with often sight of the two objects (for this woman and this maid were endued with beauties, as worthy guarding as regarding) did by little and little frame that delight which is unto love; * that which Aurora is to the Sunne, and Zephyrus to Aurora.

Theophane having slicked his desires by the power that marriage had given him over *Persidious*, grows lesse fond of her, and feels his heart awakened by a more active fire, which he draws from the eyes of *Nemese*; in a word, his heart and affection are strayed from their right way; the Divell being wonderful subtle, can hunt two prayes at once
and

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and lose neither of them, he hath so great a thirst of mans ruine, that he thinkes he should swallow whole streams, and that as the Prophet saith, Iourdain should runne through his mouth; he laid so violent an assault to *Diotrephes* heart, by the beauty of *Persidious*, that he made a breach therein, and as by degrees he grived thereon the features of this face, he blotted out by little and little the remembrance of *Nemese*, because that two great passions cannot at one and the same time possesse one mind: if Maids in their innocence have gracefull allurements, women have some farre more powerfull, for as much as in wedlocke they grow skilfull in baits, whereby men are caught in their snares, and draw

drawne to love them : the circumspection and warinesse of *Persidious* made *Diotrephe* pine and consume himselfe away : O how great a tormentor is an unjust desire, which is not hatched but with deadly anguish ? both the one and the other of these men burn with unlawfull flames, conceived in a Societie which seemes to have in it nothing but what's honest ; and to draw its justification from common custome ; but it is a bad excuse for sinne, to say that a multitude commit it ; both change their former confidence into diffidence, and are content to cover their fire under the ashes of a discreet silence, having before bin open friends, manifesting to each other even all their thoughts ;
they

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they now become secret enemies, speaking the fairer and seeming the kinder, by how much the more they intended to deceive each other: For the clearer and better understanding of this event, it is needfull to let you know, that *Dietrephe* was a Gentleman of a iacient Nobilitie, and of a good stock, but not too rich; he had Lordships, but of small revenues; faire houses, but little table; his predeceffours having bin couragious in the service of their Prince, had spent therein not onely their blood, but also their means, and indebted themselves to goe and appeare according to the ranke and quality of their birth; he had succeeded them in generosity, and inherited their debts as well as their lands.

Diotrephe or an

lands ; magnificence, which to him was naturall, made him adde his owne ill husbandy to th'ill husbandry of his ancestors ; so that interest (the canker of the best families) did eat up the greatest part of his rents morgaged here and there, according to the designes which his creditors had on his lands : it is a sore disease to be poore and proud, a meane or loe-borne person undergoes necessity better than a Gentleman, who is in some sort obliged to goe brave, and to uphold the splendor of his birth, or to leave the world if he will not live in disgrace : rich matches do sometimes repair the decayes of those houses which are falling into ruine, but they are hard to finde : for few Fathers will have Sonnes
in

History of Valentines. 63

in law that are in debt ; specially Gentlemen who have no trade to gaine, but an admirable one to spend : Ivie and Vine which have weake boughes, doe alwaies seek some stay to uphold them, but it often fals out that the will overwhelmes the Ivie, and that the arbour by irs fall breakes and crushes the Vine branches : it is dangerous to be associated with a Foxe, Vluters are like to Eagles feathers, which destroy al others: the Ligurians who live on rocks, are held to be the craftiest in traffick of monies, not onely of all the people in Italy, but of all Europe ; yea, they will in a manner draw hony out of a stone, and oyle out of a flint : there was at that time in *Brianche* one of them whom we will name *Callistrate*, a
man

man that rented farms and wonderfully increased his talent by the subtilty of his wit; with him did *Diotrephe* enter into strict friendship (if there can be any betwixt a cunning Ligurien, and a plaine free-hearted Sebusian) it is needlesse to tel you, that when *Diotrephe* began to be a sutor to *Nemese*, the want of money to be gallant, have all things fit and in best manner for that purpose, made him looke after this stranger; the Ligurien with his Linc eyes, presently penetrating into the debts and means of this Gentleman, begins to make designes thereon, and to ingage him by little and little in his snares, like as Spiders catch flyes in their webs: *Diotrephe* glad of this helpe, doth as the fish who swalloweth

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loweth the hooke which teares his bowels, thinking to fill his belly with the bait that covers it.

Nemese is a good mitch, and he thinkes thereby soone to rid himselfe of his debts, and that they being cleared, he might live as well and as contentedly with her, as he passionately loved her.

Calicrate was a middle aged man and a batchelour, but an ilfavoured one, and besides that an Italian, and of that part of Italy where the craftiest of other nations may learne craft; and for as much as he stood in need of support at *Brianche* and in *Sebusia*, because of certaine factions and parties whereof he had bin, he got accessse into the best houses and companies by all manner of wayes which he could devise,
and

66 Diotrephe, or an

and indeed, where is it that a golden Asse cannot enter: those that have the golden Key passe every where, all doores do open at the rayes of this mettle, as flowers doe at the Sunnes. By *Diotrephe*s meanes, and for his sake he was welcome to *Nemese*, and had good entertainment of her parentes: at the first he went thither onely to accompany his friend; but hee had no sooner fixed his eye on this Gentlewoman, but hee fell passionately in love with her, yet in love after the Italian manner, with so much dissimulation, that amidst his chaines hee seemed to bee in full liberty, and although he did in a manner devour her with his eyes, he seemed to looke on her but as on a thing to him indifferent.

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rent. The feare of *Diotrephes* Sword (if once hee should perceive him to be his rivall) kept him in awe, knowing that of all the affaires which he had, there would bee none worse for him to winde out of, then out of this Gentlemans hands. Here is then in these three men the strongest intricacie of passions that can be imagined; they all love, they all suffer in loving, and dare not discover it, neither to their friends, nor to those whom they so love; and this flame redoubling by being kept close, made them feeble torments beyond expression. *Theophane* a man of good wit, and a Scholar, was on point to get an office wherein to imploy himself, & spend his time in that honorable exercise which
offers

68 Diotrephe, or an

offers up sacrifices of justice, besides his *Astre*, I mean the science of law ; hee affected the Muses, and did pretty well in French Poësie for a Sebusian, but in Latin he was excellent. *Diotrephe* had betimes left off his studies to betake himselfe to Knightly exercises ; hee was a good horseman, handled his weapons exceeding well, sung well, played reasonable well on the Lute, danced excellently, and talked bravely ; the Ligurian could play on a Gitterne, and sing some aires after the Italian fashion, rather bleatingly then musically, but in recompence hee had the goldē* *Cigale*, which supplying the want of that ancient Harpers string made him beare away the prize at the Istmicke games.

I note

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Inote this, not only because Musicke is one of loves chiefe allurements, but for that it was the cause of many bad incoun- ters which wee are going to re- late.

Now let us see how these lo- vers order their battery, or ra- ther how they make their mines and counter-mines; wee have said that *Diotrephe* and *Theophane* were friends, but the first having framed bad designs on the o- thers wife thought that to board her with more facility, it was needfull for him to get deepe in- to the husbands favour, which to effect (having a good wit) did him many good offices still as occasion served, and seemed to beare him an incredible affecti- on. *Theophane* who held it for a
great

70 *Diotrephe, or an*

great honour, would not be behinde in curtesies, and for to blinde *Diotrephe* that hee might not perceive his affection to *Nemese* repayed him in the same coine: would you not here imagine that you see two cunning cheaters at play together: heretofore *Piso* faigned himselfe a sleep, whilst *Mecenas*, *Casars* favourite was courting of his wite; *Theophane* doth the like by *Diotrephe*, and *Diotrephe* winks at *Theophanes* carriage towards *Nemese*; only *Callicrate* having gotten into friendship and familiarity with both, judged something better of the passages, and yet sees he not very clearly neither among these mistis: hee was an Italian, whose love is ever so joyned with jealousie

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lousie that they are inseparable ; he feared that *Diotrephe* would fall on his hands , if once hee should chanceto perceiue him to haue an inclination for *Nemesse*: but he beganne to be much troubled whē as he saw that under collour of *Valentinage*, *Theophane* beganne to bee extraordinary busie about her. Well, judging by his lookes and countenance that he was not without thirst and feaver, whereupon he gives therof some notice to *Diotrephe*, making him observe some things able to haue bred ham-rings in his head, if his affections had beene wholly united in this subject ; but being diverted elsewhere , hee was so farre from growing jealous thereof , that contrary-wise hee tooke there-
upon

upon occasion more boldly to court *Perfidious*, very glad thus to render *quid pro quo* unto *Theophane*, and now growes he more observant, courteous and kinde unto his Valentine who (ignorant of his malicious thoughts) seeing the great account her husband made of this Gentlemans friendship rendred him reciprocal testimonies of good will, thinking therein to oblige her said husband; and besides, seeing her selfe honoured by *Diotrephe* with such respectfull submissions, shee must have beene quite voide of sencebility not to have had a resentment thereof. Those sparkles although they came with an indifferency out of the heart of *Perfidious* (who had no other Idea but her husbands)

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husbands) did notwithstanding kindle great fires in the soule of *Diotrephe*, and bred therein hopes which were not small : these weake beginnings promise him (if he persevere) that he shall see the accomplishment of his unluckie desires ; all his care is to make this woman know how passionately he loves her, and that in such a manner too, that it may not be perceived by *Theophane*, whom he sees is not of jealous humour, but he is a married man, and hath a wife whose beauty deserves to be carefully looked unto ; yet if it did not, his own honor obliges him to hold her to her devoire : if once he come to have a sent of his plot all is broke, adieu friendship, farewell familiarity : and although that he might ex-

74 Diotrephe, or an

cuse himselfe in recriminating and accusing *Theophane* of the like perfidie, that were not the way to cure his pain, but to make it worse, yea even to make it incurable; on the other side, to keepe silence and languish therein neere the object of his paine, without discovering of it unto her who causes it, that is a thing which he cannot resolve himself to doe; he is every day in her compny, and every night he frames fine speeches & discourses which vanish in his mouth when he is on point to speake them, he seekes inventions and subtilties to declare himselfe, and when occasion is offerd his heart failes him, and that is it which breeds in his minde convulsions that cannot be comprehended; and

History of Valentines. 75

and indeede to say true, what rigour soever is attributed to absence, yet is it more tolerable to a lover then the presence of the beloved, when he is not permitted to let her know what he endures for her; because that the senses being moved by this proximity, redoubles the violence of the desire wherewith the heart is peckt, like unto that of *Prometheus* by the vulture of *Caucasus*; it is a *Tantalian* torment to dye of thirst amidst the waters: to prevent suspicions, he frames and orders his talke, discourses, eyes, and gestures with more attention in presence of *Theophane* then he was wont to doe before he had a bad designe, and when he is most besides his senses, then doth he

make most shew of a wise behaviour, even *Persidious* her selfe thinkes him of an humour too restrained for a Valentine, and too grave for a man of his age: he growes sad, pensive, and melancholly, often musing and more considerate than before, and when he would fainest appeare to be a man plaine and upright without art, then studies he most artificially to order his actions: but whilst he thus hides his passion from *Theophane*, he makes it likewise farre harder to be knowne unto *Persidious*, and thats it that kils him; for the secret of these double perspective pictures, which from one corner shew one thing, and from the other another, cannot he finde out, nor make that visible to the
wife

History of Valentines. 77

wife, which he will have to be invisible to the husband : *Theophane* behaved himselfe not lesse cunningly about *Neruesse* ; who would ever have imagined that a man new married , and to so faire a wife, so long wooed, so ardently desired , and so happily purchast, had bin in love with her ; and besides, her heart was so settled on *Diotrephe*, that all the services and assiduities of *Theophane* could not have beene able to alter her affection : they see each other every day, mornings at Church, other times at their houses, and evenings in gardens and walkes, specially in a pleasant field environed with a shade of trees and cleere waters, which serves as a publike walking place for *Brianche*, and drawes its name

E 3 from

from the perpetuall verdure
which embelishes it : thus doth
time waste away, and so do these
lovers. They have sufficient op-
portunities and occasions to
speake, but yet cannot take them
by the fore-top, because that
fear & respect tye their tongues,
so that they waste and dry up
like plants wanting water,
or like unto the herbe Wa-
ter-cresse, which withers in the
very bottome of a spring, when
it wants raine from heaven ; and
although they strive to disguise
their sorrow under a counterfeit
joy, yet can they not doe it so
well, but that their faces do shew
something to be in their soules
which torments them; their two
Valentines are the onely persons
that perceive it not, for although
they

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they well see the change of their complexion, and their drooping, yet is there no manner of thing which they would not sooner imagine, then that which is the true cause of this alteration: *Theophane* being not able to discharge the burthen of his minde into the cares of *Nemese*, layes it downe on a paper in verse, whereunto *Diotrephe* set an aire and sung them somtimes before *Persidious*, sometimes before *Nemese*: and these were they:

STANCES.

Aimer & se taire.

*Souvent a part moy je sousspire
Sentant la rigueur de vos coups,
Cest vous qui causes mon martyre*

E 4

Encor

Encor ay ie peur de le dire
Lors que je fuis aupres de vous.

Lors qu'en vous mon cœur se trans-
porte

Le respect gouverne mes sens,
Et me voyant en telle sorte
Ma langue n'est pas assez forte
Pour dire le mal que je sens.

Mes vostre esprit peut bien com-
prendre

Et vostre œil peut aisement voir
Ou mon desir se veut estendre,
Ainsin muet ie fais entendre
Les effets de vostre pouvoir.

Avant que mon ame asservie
Aïast en vos yeux s'enflammer
Je parlois selon mon envie,
Mes or je contente ma vie
De me taire, & de bien aimer.

To love and be silent.

Oft times retired, I sigh alone
Feeling the rigour of your
hand ;

You are the causer of my
mone,

And yet complaint I dare
make none :

When as that I doe by you
stand.

When transported my heart is
in thee

Respect my senses all doe
guide,

Then in such case my self I see
My tongue wants strength e-
nough for me,

To tell the paine which I a-
bide.

Diotrephe, or an

But by your wit right well may
you know,

And your eye may full well
perceive

Whereunto my desires do go,
And thus silent I plainly show
What are th'effects o' th pow
er you have :

Before that my enthralled soule
went,

Into your eyes to burne more
clearly ;

I freely spoke out what I
meant :

But now my life remaines
content

To hold my peace, and love in-
tirely.

Observe here I pray you, fun-
dry causes of one and the same
effect,

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effect, and as it were sundry tones of a like voyce, *Theophane* had made thele Verses, to the end that *Diotrephe* rehearsing them before *Nemese*, this Gentlewoman comming to know that they were of his making, might thereby judge what he suffered for her, because these words could not be proper to *Diotrephe*, who had sufficiently declared unto her what his passions were; but when he sung them before *Persidious*, it was with such an accent, and in such a passionate and moved manner, that if she had not bin wholly possessed with the lawfull affection which she bare to her husband, she might wel have seene how feelingly this singer uttered them: *Calicrate* hearing them rehearsed before *Nemese*,

laide unto her (whilst *Diotrephe* plaid on his Lute) how many persons doe honour you and dare not say it: are not you strange to stifle so many hopes, breeding so many desires, as if from so faire a cause good will should not proceed as a necessary effect. *Theophane* who* enterheard or overheard this talke, thought that *Callicrate* had pleaded his cause without commission from him, but *Liguriens* are not reported to bee so officious as to thinke of other mens affaires rather then of their owne, they are too much addicted to their owne proper interest so to doe: when as *Theophane* by clipt words, equivocating speeches and words of double meaning would make his *Valentine*

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Valentine to understand how great her desires were, and how able to enforce such a man as hee to love her, then would shee bid him goe to his wife as a man whose vows were elsewhere dedicated: and when *Diotrephe* by cunning speeches and praises of the beauty of *Perfidious*, sought to get her into his snares, as the Fowler intices Birds into his nets, shee like the Serpent wisely stopt her eares at the speeches of this inchanter, intreating him to reserve this kind of talke for *Nemese* to whom she knew him to bee a sutor. Thus were our lovers honestly and without being able to reply, excluded their pretensions; on this subject which was common to them both, and which *Theo-*
phane

88 Diotrephe, or an

phane thought to be peculiar to
himselfe, he made these.

STANCES.

Contre l'incredulite.

*Ha que mon ame est insensee
De n'avoir point d'autre pensee,
Que de cherir vostre beaute
Puis quil n'est pas en la puissance,
De ma fidelle obeissance,
De gagner un seul point sur vostre
volonte.*

*Parquoy l'amour que je vous porte
N'oblige point estant si forte,
Vostre ame ame neuloier du bien
Penses nous que soit peu de gloire,
D'avoir r'emporte la victoire,
D'un esprit genereux & fait comme
le mien,*

History of Valentines. 87

Ou biẽ pensez vous que mes plaintes
Ne soyent que des paroles feintes,
Qui se pratiquent a la cour,
Et qu'en vous offrant mon service
Je sois plus rempli d'artifice,
Que le ne suis rempli de constance
& d'amour.

De m'accuser que le sousspire
Sous le jong de quelqu'autre empire,
Cest avoir perdu la raison
Est il rien de plus desirable,
Quoy qu'on y vive miserable,
Que d'estre renferme dedans vostre
prison.

Que le ciel d'un coup de tempeste,
Face plusieurs parts de ma teste,
Si vostre objet n'est mon vainqueur
Et si jamais je fais homage,
Qu'aux vivans traits de vostre
image

Qu'amour de sa main propre a
grave dens mon coeur.

Against

Against Incredulity.

Oh how madde is my soule in
vaine !

No other thoughts to entertain,
But of your beauty there in-
shroud ;

Seeing it is not in the puissance
Of my faithfull obedience
To gaine one point of credence
in your minde.

Wherefore doth not that love
which long

I have born you, being so strong?
Obliege your soule to wish mee
good.

Thinke you it be but little glory
To have gotten the victory,
O're a minde like mine, of gene-
rous moode.

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Or doe you thinke my plaint
affoords

Nothing at all but faigned
words?

A practice which in Court doth
move,

Or offering you service and heart
That I am more fuller of art,
Then full of either constancy or
love.

T'accuse me that I sighing stand
Under any others command,
That would shew the losse of
reason,

Is there thing more desirable?
Though one live there miserable
Then to be lockt up fast in your
prison.

Let heaven make its Thunder-
bolts fall, (small,

And part my head in peeces
If your object, my conquerer,
Be not, or I ere doe homage,

90 Diotrephe, or an

But to'th feature of your image,
Which on my heart by loves
hand graved are.

Diotrephe seeing in these lines
the lively portaiture of his owne
paine, sung them before *Persidi-
ous* who no more understood
them (in the manner as hee was
desirous he should) then she did
the first, hee rehearsed them be-
fore *Nemese*, who comprehen-
ded them no more then a Ridle;
and indeed she thought that hee
sung them onely for the aires
sake. *Callicrate*, like one that is
drowning, catches and fastens
on all that hee meets with, ma-
king use of all whatsoever comes
in his way, said hereupon to
Nemese, it belongs only unto
your selfe for to bee blinde in
your

your owne merits, and to shut your eares against those that make protestations solely to honour, and faithfully to serve you; but it is the ordinary imperfection of the rarest women to bee disdainfull, you will neither beleeve the oathes of your servant when he sweares to bear you an eternall affection, nor yet the ardent vowes offered unto you by your Valentine; you resemble the Chesnut: a man knowes not on which side to lay hold of you, being so severe and untractable. *Nimese* smiled at the discourse of this Italian, knowing her selfe full well not to bee such toward *Diotrephe*, as he discribed her to be, and not thinking that by this word servant he meant himselfe.



DIOTREPHE

The second Booke.

At that time passed
 an unknown man
 through Brianché,
 who made there some
 dayes stay, for this city
 hath such a charming
 sweetnesse in the con-
 versations which are
 there very free, that
 one may say of it as
 was said of the Coun-
 try of Canaan, this
 land devours its in-
 habitants: this man
 had many followers,
 brave

History of *Valentines*. 93

brave horses, sumptuous and rich apparell, and made shew of his gold by heapes: hee had no sooner breathed the aire of this country and scene the good humor, disposition, & simplicity of its people, but that he there thought himselfe to bee (like the fish in the water) in his owne element: his comely person, stately carriage, number of servants, greatnesse of expences (the onely pole which the world lookes after) gave him facility of entrance into the best companies, where he had no sooner scene *Nemese*, but that hee fell desperately in love with her: he gave himselfe out to be of a great and noble house, and that hee was going into Italy about affaires of importance: yea be-
ing

94 Diotrephe, or an

ing a notorious cunning knave,
 he particularly nominated and
 named his parents, his kindred,
 his alliances, his country, his
 Lordships, and his revenues, and
 that with such a brazen face, and
 so much likelihood that none
 doubted thereof, but all gave
 credence thereunto: he drawes
 neere unto *Nemese* and makes
 her proffers of his service after a
 more serious manner then is re-
 quiste in ordinary civilities, hee
 layes that hee is caught by the
 eye, seemes passionate, makes a
 motion of marriage, saies he is a
 widower and childlesse, that he
 hath a great estate to bring a
 wife unto, and withall, meanes
 wherewith to raile her to a high
 degree of honour: unto which
 discourse her parents lend open
 cares,

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ears, presently imagining, like those of *Plyche* to make their daughter a goddess by this match, for he gave himself out to be of kin to the greatest of France; vanity beares away *Nemese*, who unto these foolish hopes so weakly grounded, opens the sailes of her desires, and gives him courteous entertainment and flights and dispoiles *Diotrephe*: as for *Callicrate* she never regarded nor made any account of him no more then of *Theophane*; her eyes and her favours are now for none but only for *Lioophron* (so will we call this coufener) she engages him by words of mouth as much as she can, being so counselled by her parents who thought that on that match depended

95 Diotrephe, or an

depended the good fortune of
their Daughter : at last, off fals
the vizard from this mans face ;
his horses were sold one by one,
his servants and followers flinke
away by degrees, as flies doe
from a cold and empty Kitchin;
he findes his gaines to be small
and his expences great ; he was
one of those cunning cheaters
who travell from place to place
and use gaming, stealing mens
money by subtile tricks in play,
sometimes in one night they are
loaden with gold, and in one day
ready for the Hospitall, or in fit
case to begge : after hee had ap-
peared bravely a while, he eclips-
ed like a comet, or like unto
those starres which at their fall
are knowne to be false, all the
towne talked thereof. Nemese
was

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was made a laughingstock, her parents were mockt; this intended match became a jest among all companies: *Diotrephe* fretted thereat and by his coldnesse in love shewed his discontents: *Theophane* who as well as *Calicrate* had thereby felt a hot alarm without daring to make any manner of shew thereof, seeing this successe tooke occasion to make this

Sonnet.

Contre un pipeur.

*Mes comment peut il faire : on void
bien qu'il n'a rien
Qu'il n'a point d'exercice, & ne
fait point d'affaire,
Et S'il ne laisse pas de faire bonne
chere,*

98 Diotrephe, or an

Et de paroistre ainsin qu'un homme de moyen.

Et qui plus est encor, on sçait assez
combien

D'importuns creanciers pour com-
ble de misere,

Le tiennent oblige corps & biens par
notaire,

Et au partir de la son mesnage va
bien,

Il faut que quelque jour je laborde,
& le prie

De me vouloir monstrier ceste belle
industrei,

De paroistre sans charge & sans
commoaite

Mon amite voyla en une peine ex-
treme,

Si tu es si jaloux de sa prosperi-
tite,

De vien

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*Deviens pipeur au jeu & tu seras
de mesme.*

Against a Cheater.

How can hee doe hee hath no
meanes all know,
Neither employment nor doth
no affaires,
Yet for to make good cheare he
never spares,
A man of worth hee seemes in
outward show.

And for all this to many doth he
owe
His creditors, which should aug-
ment his cares
In strong bands bound hold both
him and his heires,
Yet for all this his house affaires
well goe.

100 Diotrephe, or an

Some say I must goe to him and
beseech,
That he this fine industrie may
meeteach,
Without either lands or rents to
flunt it thus;
My friend hereat thy mind's in
trouble extreame,
If of his prospering thou art
jealous
Turne cheate at play and thou
maiest doe the same.

This storme ore past which
had not lasted above a moone,
as it is written, the tooke changes
like the moone; our Valentine
betake themselves to their for-
mer course, lovers resemble
those ancient lamias, they are
blind at home and cleare sighted
else-where: *Theophane* (accor-
ding

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ing to the custome of husbands) more carefull of his wifes
to science then of his owne, perceived that *Diotrephe* lesse busie
and officious about *Nemese* then
he had formerly bin, was grown
more busie and officious about
Persidious then meere the quantity of a Valentine would permit;
and allthough he had a desire to conquer *Nemese*, yet
would he not loose his honour
linkt to the loyaltie of his wife,
now doth he prie into their actions
and enter into diffidence:
as for *Diotrephe*, *Calicrate* had
given him warning of *Theophanes*
inclinations for *Nemese*, w^{ch} created
he was little moved, but contrariwise
sought to oblige *Theophanes*
in this passion, to the end he
might have the freer access into
his

his house now what doth the Ligurian, not able to conceive (being an Italian) but that *Diotrephe* must needs love elle-where seeing he was so little jealous of *Nemese*, yet at first he thought it might be the good entertainment given by this Gentlewoman to *Licophon* which had distasted him and cooled his affection towards her, but going with him to *Theophanes* house, and there having attentively observed his carriage, his postures, his gestures, his countenance, the changes of his visage, and the trembling of his voice when he spake to *Persidious*, with the other smokes and fumes that ascend when there is fire in a brest, he knew for certaine that his pulse beate that way, wherof
he

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he failed not to informe *Memese* thereby to discard *Diotrephe* out of her mind before that he would declare unto her his owne love and affection, thus made he the scales to fall from the eies of *Nemse*, who carefully noting the coldnesse of her lover knew that it proceeded not so much from the ficklenes which she had shewn in giving care unto *Licophon*, as from the new passion he had for *Persidious*, and this was easie for her to observe by the actions and lookes of this Gentleman at such times as they were altogether in gardens, walks, or places of recreation. I will not here relate the quibbs, taunts, and nipping words uttered by her tongue sharpened like a raifor whereby she shewed her discon-

104 Diotrephe, or an

tent: *Calicrate* having done this ill office to *Diotrephe* thought it not enough wherefore quite to displace him and entirely to ruine his pretensions of this match, he would lend him no more monies to furnish himselfe with things fit for woeing; and indeed it had not been the part of a wise Italian to provide against himself armes for one who could not be both his friend and his rivall, contrariwise faining to bee prest for to furnish the Prince with a great sum of mony, he demaunded at once, that which he had at sundrie times lent unto *Diotrephe* who could not then tell where to get the first peece to pay him with; there is nothing so much discredits a man who is on termes of mariage as to see
Sergeants

Sergeant's at his heeles in lieu of
lacquais, had he never to faire
an estate, people say, all is not
gold that glisters, he owes more
then he is worth, a little clowde
suffices to steale from us the sight
of the Sun which is so great; yet
for all this doth not *Calicrate*
breake with *Diotrephe* but in out-
ward shew remaines still his
friend, protesting that if he were
not himselfe prest by the Prince,
as afore said, he would not presse
him to payment, but that neces-
sity hath no law; *Diotrephe* in-
trears and conjurs him to have
patience, *Calicrate* seemes loath,
and although he do torment this
gentleman, this poore debtor
termes himselfe his servant, and
saies hee is much bound to him,
like those fathers who whip their

children and then constrain them to give thanks for their correction: *Diotrephe* who had bred hammerings in the head of *Theophane*, complaining to him as to his friend of *Callicrates* suing him, received no other consolation but onely this counsell, to immitate the Bever, or those who cut off a legge or an arme when the Gangrene is gotten therein, so likewise to sell away some land before that interest eat up all, but a marriage may set me free said *Diotrephe*, trust not to that replied *Theophane* for it may bee that it will ruine you quite, you are not yet where you thinke, and this did he say with a double sense or meaning, knowing the inclination hee had for *Persidious* and the little will which

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which Nemesis parents had to give him their Daughter, as if he had said, he that hunts two hares at once takes neither, and because hee had a vaine something Satyricall he one day in Diotrophes name made this

Sonner.

Contre la Povrete.

(parfait,

*Qu'un homme pauvre helas est im-
Il est honteux, ignorant, & timide,
Muet, & sourd, insensible stupide,
Sale, vilain, contagieux, infect.*

*Il est songeard, triste, pisle, & d'f-
fait,*

*Et qu'pis est, maschant souvent a
vande,*

Au demurant tenu pour un perfide,

Fait

108 Diotrephe, or an
Fut il dedans la vertu tout affect,
Aussi nest il recherche de person-
ne,
Chaeun le fuit, le quitte, & la ban-
donne,
S'il ne st par fois visite d'un Ser-
gent
Qui le console au fort de ses suppli-
ces,
Helas, lamis, n'aurai je de l'argent,
Pour n'avoir plus tant de sortes de
vices.

Against poverty.

Alasse a poore-man is an imper-
fection,
Both shame-faced, ignorant, and
fearefull,
Dumb, deaff, insensible, stupid,
and dull,
Contagious

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Contagious, base, a foule infecti-
on.

Hee is pensive, sad, pale of com-
plexion,
Yea worse, oft emptie mouth'd
chawing goes he,
Besides perfidious hee is held to
be,
And were he vertuous in all per-
fection

Yet notwithstanding, none doe
him regard,
Unlesse some-times a Sergeant
proove so kind
To visit and to give him good
advices,
Alasse shall I never money find,
To cleare me from so many sorts
of vices.

At last that stinking fire which lay hid in the breasts of *Diotrephe* and *Theophane* exhaled its smok, and by its smok made its blacknesse to apeare, both declare their minds to their Mistresses, and thereby shew themselves faire from honest Valentines as those gentlewomen had till then held them to be, *Persidious* was cruelly offended at the impudence of *Diotrephe*, & *Nemese* was no lesse vexed at the presumption of *Theophane*, they were both repulled with much rigor and severity, yet these angers were so farre from beating them off from their bad designs that contrari-wise they therby grow more earnest, after the manner of a forge whose heate augments by the water which is cast upon its coales,

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coales, they perswaded themselves that it is the generall custome of women to reject at first that which at last they receive, and that good entertainment might follow after threats; *Persidious* seeing that hers had not stayed *Diotrephe*s importunity, protests that if he continue it, she will acquaint her husband therewith, that he may forbid him entrance into his house, as shee did then forbid him ever to use such speeches to her any more, wherat *Diotrephe* (filling his eyes with tears like a Crocodile who never weepes but when hee will devoure) and with a tone of voice so pitifull that might have molified a Rock, replied, no doubt but I esteeme the affection of *Theoplane* as much as of any

any man living, yet the prerogatives which love hath above friendship, are such, & your beauty is so powerful a charme that I cannot withstand its sweet violence, for which you are rather to bee accused being the cause, then I who feeble the inevitable effects, can I bee blamed for loving that which is lovely: if it be a crime against the Law, let mee be punished betimes, being that I cannot repent me thereof, and hereupon to dissipate the just anger which began to sease on *Persidious* already inflaming her face, he sang these words:

*Las quelle rigueur vous convie,
A me vouloier ofter la vie,
Puis qu'en vous aimant jusqu' ici
Je ne nous ay fait que service,*

Que

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*Que si vous aimer est un vice
Estre aimable l'est donc aussi.*

Alas what rigour ist I pray
Moves you to take my life away
Since that till now in loving
you,
Nought have I done you but
service,
And if to love you be a vice,
For to be lovely is so too.

As for *Nemese* she threatned
Theophane to tell her parents
how under colour of Valen-
tinage hee was a Dragon who
sought to devour her honesty ;
but yet neither of both these
Gentlewomen had courage e-
nough to put in practise the re-
medy they spake of, which is
as soveraigne against evill love
as

114 Diotrephe, or an

as fire and Steele to a gangrene,
 so soon as women & maids per-
 ceive that they are courted with
 a sinister designe, they should
 presently flye to * this remedy,
 and not delay time till those
 venomous spiders may have in-
 tangled their hearts in the webs
 of their wicked inventions, but
 when once they have permitted
 these naughty men to declare
 their intentions, no marvaile
 if they continue their pursuits
 even unto their utter ruine: if
Theophane perceived his wife
 to be courted by *Diotrephe*, *Per-*
sidious was not so blinde but that
 she likewise discovered how her
 husband did the same to *Ne-*
mese, wherewith she covertly
 upbraided him, which reproa-
 ches were in like manner retor-
 ted

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ted backe unto her, for this mans speeches were nipping; at last they came so far as to twit each other in the teeth with their reciproall Valerinage, which sufficiently enough to be laid before such as had eares to heare and capacity to understand. *Persidius* knowing her selfe to be innocent, entred into such a passion of anger to see her owne husband cast such an aspersion on her honour or reputation, that animated thereby in lieu of driving away or quite banishing from her the person who was causer of these scandalls, she began to give him kinder entertainment, which though but faigned, yet both her husband and he too thought to be reall and to proceed from affection.

106 Diotrephe, or an

affection. *Nemese* incensed by three furious fiends, love, jealousie, and vengeance ; seeing that in what company soever they met, *Diotrephe's* eyes were still fixed on this married woman, and seldome cast on her except sometimes coldly, and that meerely for fashion sake, and on the other side seeing her selfe courted by *Theophane* shee failed not (like a jealous creature as she was) to tell him that he should doe better to looke to his wife then to labour for a thing which he should never obtaine. This exceedingly vexed *Theophane*, who felt his soule sealed on by two griefes at once, whereof either had beene sufficient to overwhelm it ; the one was the repulse given him by her whom he

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he loved, the other was to heare that shee had noted the intelligence which seemed to bee betwixt his wife and *Diotrephe*, anger perswaded him to breake quite with this Gentleman, and to forbid him the entrance of his house and conversation with his wife, but that small remainder of prudence which in so great a trouble was left him, dictated unto him that it were better to rip or unflow this friendship then to rent and teare it, that one must not judge so rashly upon weake conjectures, nor so hastily condemne a woman as guilty meerely upon suspicions: what doth he then? he imagines that absence would easily cast water to quench those sparkles which threatned the burning
and

118 Diotrephe, or an

and utter ruine of his honour and reputation, hee knew that earth quenbeth the fire of love, as heretofore that of the Chimera, he will separate these persons by some good distance of place for a time, which to effect he takes occasion of that fine season wherein the field shames the City when it uncovers its ornament which Winter kept hidden in the bosome of the earth, to retire into the country, whither he leads his wife to a house which hee had neare unto Tiermont the principall City of Tarante, in a place which takes its name from the whitenesse of its waters, where after he had settled her, hee returned to Brianché, pretending to have some earnest and important businesse there, but

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but indeed the most important and most pressing was his unjust love to his Valentine, and whilst hee was absent from Nemese his Muse dictated unto him these

REGRETS.

De tous les de plaisirs qui travail-
lent un cœur

De qui l'affection accable de lan-
guer

le genereux courage.

Il ne s'en troovue point qui soit si
rigoureux

Que de ne voir l'object dont estant
desireux

il a toujours l'im-ge.

Mesme quand le sujet dont il se
void espris

(espries

Souvent par ses appas les plus rares
a son obeissance.

120 Diotrephe, or an

Car le soupçon du change augmente
son ennui,

Et le force a penser qu'un plus heu-
reux que luy

Le tient en sa puissance.

Depuis que dans ce lacu l'accuse le
malheur,

Où ie suis travaille de l'extreme
douleur.

d'une absence inhumaine.

Ie meurs pour ne voir pas cet objet
honore,

Et la crainte de perdre un bien tant
desire

fait augmenter ma peine.

Que s'il est destine que son esprit
trompeur,

Doive un jour accomplir de ma ja-
louse peur,

les tristes propheties.

La tombe est le seul but on vise mon
desir.

Pour

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pour ne ressentir point le cruel de
plaisir

de les voir reüssies.

Ensi j'ay resolu de ne per mettre
point,

Tandis que mon esprit a mon corps
serra joins

qu'un autre me succede.

Le ciel qui ne voit rien que mon
affection

Qui se puisse egaler a sa perfection
veu que je la possede.

Quand j'aurois contre moy tous ces
braves guerriers

A qui la france doit ses prix & ses
lauriers

pour empescher ma gloire.

Le bien de la servir porte mon coeur
si haut

Que je ne puis douter d'avoir en cet
assant

l'honneur de la victoire

122 Diotrephe, or an

Isis si les eff. Et de ma fidelite
Sur montet une fois ceste incredulite
qui vous rend si cruelle.

Je scay que vous direz que jamais
dens vos nœuds

Vous n'avez arreste les desirs & les
vœux

d'une ame plus fidelle.

Tous ceux qui maintenant jurent
les immortels

Qu'ils offrent tous les jours aux
pieds ne vos autels

leur ame en sacrifice.

Et que leur fermete n'aura jamais
de bout.

Sont des cerveaux legers qui prati-
quent p. r tout

un semblable artifice.

Chasses donc ces esprits remplis de
vanite

(clarte

Indignes d'aprocher la brillante
qui luit sur vostre face.

Et

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*Et si cest vostre humeur que de moy
retenir*

*Accordes a mes voeux qu'en nostre
souvenir*

autre que moy n'ait place.

Of all the displeasures that doe
oppresse a heart,

Th'affliction whereof ore-
whelmes by langours smart
the generous courage.

There is none can be found to be
more rigorous,

Then to want the object where-
of being desirous,

he alwaies hath the image.

Yea being that the subject which
him overthrew,

Doth with its baits even the ra-
rest wits subdue
to its obedience.

For the suspicion of change aug-
ments his paines,

114. Diotrephe, or an

And makes him thinke a happier
then he detaines
it in his puissance.

Since that I forced was for to ac-
cuse ill fortune,

In this place, where th'extreame
griefe doth me importune,
of an abience inhumane.

I dye in seeing not that object
honoured,

And feare to lose a good so
much desired,

doth much augment my pain.
If her deceitfull spirit distinated
were,

One day for to accomplish of
my jealous feare,

the sad prophecies alas
The grave were th'only but or
aime of my desire,

To shun feeling the discontent
cruell and dire,

of

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of seeing them come to passe.
Yet am I full resolved never to
permit

So long as my soule is unto my
body knit,
another to succeed mee.

The heavens that nothing see
but mine affection,
Which can be equall unto her
perfection,

will have her mine to be.

Though that against me were all
those brave warriors strong,
To whom th' prizes and laurels
of all France belong,

for to impeach my glory.

The good to serve her my heart
so high doth set,

That doubt I cannot but in this
assault to get

the honour of the victory.

126 Diotrephe, or an

If is if the effects of my fidelity
Doe but once overcome this in-
credulity,
which now so cruell makes you.
Within your bands I know full
well you then will say,
The vowes and the desires you
never yet did stay,
of any one soule more true.
All those that by th'immortals
doe sweare now
That they at feet doe daily of
your Altars bow,
their soules up for to offer.
And that to have an end their
constancy shall never,
Are light braines who in all
places practice ever
with art to make like proffer.
Then from you drive such spi-
rit filld with vanity,

Who

History of Valentines. 127

Who are unworthy farre the
brightnesse to come nigh
which doth shine on your face.
And if it bee your mind therein
to retain me,
Then grant unto my vowes that
in your memory
none but I may have place.

To aske if *Nemese* were glad
for to see by this absence both
her selfe delivered from the im-
portunities of *Theophane* and her
rivall removed farre from the
eyes of *Diotrephe*, were a need-
lesse question of a thing not to
bee doubted, for as the remote-
nesse of the sun makes the starres
to appeare and be lookt on, so this
gentleman seeing not *Persidious*,
spent more time then hee was
wont in the compinie of *Nemese*

whose mind running on nothing but onely on reconquering his love (because she truly affected him) could so well order and manage her scoffs, flouts, frumps, and dildaines, yea with so much industrie that by degrees she recall'd him even then when she seemed to banish him, and her hatred was so full of sweet flame, that so to hate were truly to love, but the suddaine returne of *Theophane* soone robd her of a part of her joy, seeing herself wooed by him whom she loved not, and as it were forsaken by him whom she dearly loved; meane-while the Ligurian was in a great rage to see how kind shee was to *Diotrephe* notwithstanding the bad case whereunto hee had reduced her, as also the incommodity and

History of Valentines. 129

and trouble which shee received by *Theophane* who willing industriously to husband the time of his wifes absence visited her with such carefull assiduites that thereby even the dimmest sighted might plainly see something more to bee therein then meere *Valentinage*, now this *Ligurian Calcrate* being double, suttile, and crafty, knew that to begin his battrie at the heart of the maid were lost time, and therefore by an interposed person caused her parents to be tried whether they would be pleased to have him to be a sutor to their daughter, these covetous persons whose heart of iron knew no other, adamant but gold, leapt unto this proposition as Steele to the lunic stone, poore spirits who see not
that

that these * partisans, especially those of Liguria are cunning artificers in deceits, and the faith of Liguria is by proverbe in the same predicament as the Punique was heretofore, it is truly of these Marchants who deale with Princes and trade in impositions and subsidies, that for to know rightly what they are worth, men may say as the proverbe is, let me have him dead first, now hee being sure on the parents side studyed onely to remove his rivalls, and thereunto employed all the devices his crafty braine could hatch, meantime jealousie (the inseparable shadow of an Italians passion) torments him, and for as much as gold is the mesure of all things yea and of poeies (specially in
this

History of Valentines 131

this our age wherein the Muses
are become hirelings) hee be-
stowed some pistols on getting
verles made wherein the troubles
of his minde were well exprest,
and those hee cunningly caused
to light into the hands of *Nemese*,
who presently imagined
them to be of *Theophanes* make-
ing, and this made the Ligurian
mad to see another adorned
with that which hee had bought
for himselfe, and that his passion
was thus taken to bee an other
mans: *Nemese* who therein was
meant under the name of *Isis*
made great boasts thereof to *Di-
otrephe* for to shew upon this oc-
casion her fidelity to him, and
how she despised *Theophane* for
his sake, but yet this gentleman
was no whit moved there-with,
Theophane

Theophane chanced to see these verses and observing them to be well made, found thereby * a division within himselfe, for although the forme pleased him, the matter liked him not, hee loved to bee reputed a good poet, but hated to be thought jealous, and besides, had *Diotrephe* bred no greater hammerings in his head concerning *Persidous* then hee did concerning *Nemese* hee had had no great cause of jealous feares: oh, how difficult a thing it is to hide the fire which is kindled in a brest, for some sparkes thereof doe ever get out at that tunnell the mouth, hardly can a thing touch the heart but it will fall under the tongue, the wound and the plaint are insuperable, one day *Diotrephe* with that fine
voyce

History of Valentines. 173

voyce which so artificially hee
united to his Lute fighed out
this

Complaint.

*Puis que des cieux la dure loy
A ce coup absente de moy,
Celle dont mon ame est captive,
Mes yeux au moins en ces malheurs
Monstrez per l'exces de vos pleurs,
Que ma douleur est excessive.*

*Jay souvent comble de tourment
Desire son eloignement,
Puis lors que je me veux distraire,
Et conserver ma liberte
La memoire de sa beaute,
Me fait desirer le contraire.*

*Mon penser ne s'esloigne pas
Il reconnoist de ses appas,*

Tousiours

*Toujours la puissance invincible,
 Pour elle il me fait soupirer
 Et qui m'en voudroit retirer,
 Ce seroit tenter l'impossible.*

*O despart triste & rigoureux
 Despart mille fois malheureux,
 Qui sert a mon malheur de proye
 Je mourrois d'ennui a ce leur
 Si ce n'estoit qu'a son retour,
 Il me faudroit mourir de loye.*

Being that heavens hard lawes I
 see,

At this time do absent from me,
 Her who holdeth my soule cap-
 tive,

In these mishapps at least mine
 cies

Shew forth by teares which ne-
 ver dries,

That my sorrow is excessive.

Full.

History of Valentines. 135

Full often times in torments
tough

I have wished her farre enough,
Yet then when as I would retire
And so preserve my liberty,
The remembrance of her beau-
tie

Makes me the contrary desire.

The thought of her goes not
from me,

It knowes her charmes full well
to be

Ever of power invincible,

For her it makes mee sighing
fit,

And who so would draw mee
from it,

Should attempt the impossible.

Desparture rigorous and sad,

Desparture unluckie and bad

Which

Which for a prey serves to my
paine,

That day with sorrow dyed
had I

If it were not that I must die,
With joy at her returne againe.

Cloſe in his chamber all alone
ſad and penſive was he when he
ſung theſe words, and well was it
for him ſo to bee, for had they
beene heard by *Nemefe* they
would plainly have given her to
underſtand how although his
body were neere her yet his
heart was abſent, the impatience
to ſee himſelfe deprived of that
object without which even the
light of daie was unpleaſing to
him, made him reſolve to feed
his eyes therewith whatſoever it
coſt him, hee therefore ſaines a
journey

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journey to one of his Country houses, but disguising himselfe like a plaine clowne, & slinking by the foote of that fort which is the terrour of the Alpes, and beares the name of the best of those mountaines, he went along the Valley of Liams unto a City which by reason of some Rivers that descend from those high hills hath taken the name of confluence: From thence hee got to Tarante neare the white and cleare waters of Tiermont. *Theophane* who had left about his wife as many spies as she had servants, misdoubting lest *Diotrephes* departure were not to goe where as hee had given it out, but for some other purpose, caused him to bee followed and dog'd, so learned that hee

138 Diotrephe, or an

hee had taken an other way: on the other side *Perfidious* growne mistrustfull of, and angry with her husband, had in *Brianche* some certaine friends who likewise gave her notice of his deportments and often visits of *Nemese*, whereat she is deadly offended, but as for her thoughts and words I let them sticke at the end of my pen: Oh! unto what resolution doth despight lead a woman? she calls all the furies to inspire her a revenge against this ungratefull and perfidious man who thus forsakes her for another, uses her like a slave, and meereely through jealousie hath led her farre from sight of *Diotrephe*. On these imaginations the Idea of this Gentleman enters

History of Valentines. 139

ters her spirit in the fairest forme which shee had ever scene, and therein makes a violent impression: the Divell who artificially contrives, orders, and disposes all his plots to make them play in due time, brought *Distrephe* neare unto her, even then when as she was rowling and tumbling these fantasies in her head, hee lets her understand his arrivall, and to make short, not to trouble you with particularities, they saw each other, and that without any breach of honour in *Perfidious* who had a greater desire to bee revenged of her husband then to oblige this Gentleman, yet was not this interview so secret but some maid servants knew it, and thats as much to say all the world had notice

notice thereof, and *Theophane* one of the first, who enters into a great rage seeing that the Country was lesse safe then the City for the keeping of his wife, he makes her speedily come backe, and at her returne shewes her such evident signes of discontent that she could not doubt but that shee had beene discovered when as she spake to *Diotrephe*, who very soone after returned also to the City, hoping to finde there more opportunities to see her. Hitherto dissimulation had lasted betweene *Theophane* and this Gentleman; but when as he would have continued his visites at his Valentines, her husband spake so lowd, and he replied so sharply, and in such nipping termes, that their friendship

History of *Valentines*. 141.

ship rent in lunder, and no mar-
vaile, being that its foundation
vertue was gone: *Theophane* for-
bids him his house, and in re-
proachfull manner tells him
how hee had discovered the
wrong he went about to doe him
in debasing his wife; *Diotre-
phe* in like manner upbraids *Theo-
phane* with his passion for *Ne-
mese*, and withall laies the only
cause of the alteration of this
maids minde towards him, and
threatens to hacke him in pieces
if ever hee catch him neare her:
whereunto *Theophane* replied
that hee had no authority to for-
bid him the accessse into a house
which appertained not unto him,
and that if once he offered to set
upon him, hee would finde one
should defend him: thus quarrel-
led

142 Diotrephe, or an

led they and fought at that very instant, if those that were present had not severed them. Here are the first lightning flashes of the thunder which shall follow, and whole bolt shall fall on their heads. *Theophane* growne jealous, soone becomes a tyrant to *Persidius*, he forbids her to goe to balls and companies; yea, causes her to be watched, and her very countenance to be observed, even when shee was at Church, hee lockes her up in a chamber, gives her outrageous and injurious words, and threatens her furiously, all which are meanes to urge a woman to doe evill, but not to draw her from it; and *Persidius* hereby grown desperate and malicious, began to write unto *Diotrephe* (which shee

History of Valentinas. 143

(she had never done before) and
to receive letters from him;
this did she, not so much for any
will she had to doe evil, as for
to bee revenged of her jealous
husband, and to regain her li-
berty, *Diotrephe* unmeasurably
passioned seconded her intenti-
ons as much as hee could, and
did nothing but passe and repasse
before the house of *Theophrastus*,
seeking occasions to quarrell
with him, or to make him mad,
this manner of doings raised
such a bad report of *Persidious*,
that had shee done the evill
whereof she was suspected shee
could not have beene more de-
bamed then she was: but O! the
appetite of revenge is such that
it causes all consideration of ho-
nour, credit and good name to
bee

144 Diotrephe, or an

be cast under foote, all the world
spoke sinisterously of her and
Diotrephe, and said that the smock
of Theophrastes jealousie was not
without some fire, whereupon a
certaine Poet being sorry to see
her thus discredited, and thinking
her verily not to be guilty, strove
to justify her innocence by mak-
ing and dispersing about the city
certaine verses wherein he makes
her speak thus.

Les vers de Diotrephe

Les vers de Diotrephe

STANCES.

Les vers de Diotrephe

Contre la mesdisance.

Quel malheur obstine me suit,
Si ce qui est plus desirable,
Si mesme la beaulte me nuit
Beaulte que tu m'es dommageable,

Pour

History of Valentines. 145

Pour toy je suis en mes beaux ans
L'exercice des mesdisans.

Les malings & les curieux
Disputent de mon innocence,
Que maudits soyent leurs traittez
yeux

Et leur temeraire licence,
A reprenare les actions,
Et mesme les intentions.

Ioy beau me tenir en prison
Seule dans ma chambre affligee,
Ils environnent ma maison
Ou ils me tiennent assiegee,
Et mesme s'ombrage du vent
S'il vient a passer au devant,

Les voisins qui du seul regard
Jugent l'offence irremissible,
Prenans tout en mauvaise part
M'estiment beaucoup accessible

H

Mesurans

146 Diotrephe, or an

Mesurans mes deportemens
A leurs imperfects judgements.

A tous les hommes que je voy
Le fai bon visage a leur dire
Et ceux qui passent devant moy
L'un est content l'autre soupire,
Peuple ennemi de verite
Que vous aves d'oisivete.

Mes parens facheux & legers
Donc le soing sur moy tousiours ve-
ille,
Prestent a ces bruits mensongers
Les yeux, & langue, & l'oreille,
Ayans plus de credulite
Que je nay d'infidelite.

Si d'une autre dame on mes dit
Ils pensent qu'on done le change,
Si quelqu'un mes graces redit
Que je l'oblige a mes louange

History of Valentines. 147

*Et s'il en mesdit en secret
Ils pensent qu'il fait le discret.*

*Mon mari tyran de mes jours
Qui nul autre en doute n'esgale,
Violente par ses discours
Ma fidelite conjugale,
En me sacageant a grand tort
D'outrages jusques a la mort.*

*Par ces rigoureuses facons
Le serois au malheur portee
Si parmi ses ingrats soupcons
Le n'estois d'un ange assiste
Trop une femme soupçonner,
Au peche la fait addonner.*

*Qu'est ce que la vertu me sert
Si je n'en puis avoir l'estime,
Et si tout mon honneur se perd
Dessous l'apparence d'un crime,
Pis ne me scauriot estre faict*

148 Diotrephe, or an
Si le bruit avoit son effect.

Toutesfois parmi la rigueur
De ceste contrainte moleste,
Qui me reduit a la langueur
Le cher soulagement me reste,
D'avoir en ma juste douleur
Moins de peche que de malheur.

STANCES.

Against detraction.

What crosse luck follows me a-
long,
If what is most desiræable,
If even beauty do me wrong
How is it to me damageable?
For it I am in my yeeres young,
The exercise of each ill tongue.

The

History of Valentines. 149

The wicked and the curious pries
Disputing of my innocence,
Cursed may bee their traiterous
eyes,
Yea and also their rash licence,
To reprehend ones actions
And even ones intentions.

Though I my selfe imprisoned
keepe
Greeved in my chamber all a-
lone,
They round about my house do
creepe
Where me they hold a Siege up-
on,
And even of winde they jealous
are
If it chance but to passe by there.
Neighbours who of one onely
looke

150 Diotrephe, or an

Iudgeth' offence unremissible,
Taking all in ill part wel brook,
To hold me very accessible,
Measuring all my cariage
By their imperfect judgements
rage.

To all the men which I doe see
I shew good countenance its said,
Of those who but passe before
mee

One sighes th'others well apaid,
People foe unto truth, oh how
Much idlenesse possesses you!

My parents collerick and light
Whose care still watch and mee
attend,

To these lying reports, both
fight

And tongues and eares doe free-
ly lend

having

History of Valentines. 151

Having far more credality
Then I have of disloyalty.

If some another woman blame
I therby to be me at am thought,
If any my perfections name
By favours I his voice have
bought,
If in secret one me belie
They thinke its truth spoke dis-
crectly.

My husband tyrant of my dayes
To whom in doubt none is e-
quall,
By words violents many waies
My fidelity conjugall,
Railing on me outragiously
Even unto death most wrong-
fully.

Through his rigorous fashions

152 Diotrephe, or an

I should be led amisse to slide
Mongst his ungrate suspicions,
It me an Angell did not guide,
Too much a woman to suspect
Will make her for to sin, direct.

For what serues vertue unto mee
Having not its estimation,
If all my honour perisht be
In crimes only by imputation,
Ther's nothing worse could me
befall
If these false reports were true
all.

Amidst these rigours ne're the
lesse
Of restraint and molestation,
Which have me brought in such
distresse
There rests me this deere conso-
lation,

To

History of Valentines. 153

To have in my just cause of
griefe
Lesse sinne, then they worke me
mischiefe.

If detraction preyed on the re-
putation of *Persidious*, indeed
both she and *Diotrephe* gave some
cause for it, although not guilty
in fact, yet in shew, and many
times the scandall of an evill
w^{ch} is not, is worse then if it were
indeed; the tongue, that sparkle
saith the Apostle Saint *James*,
which causes so many great fires,
was not content to devoure only
the good name of *Persidious*, but
as flames slip from one house to
an other, it began to lay hold on
the reputation of *Nemese*, by rea-
son of *Theophanes* affection to her
which was soone divulged a-

154 Diotrephe, or an

broad, thus hath God cast shame
on their faces who are so impru-
dent as to dare sinne before his,
but as the prudent and expert
seeing a house burne runs before
the fire stopping and cutting off
its passage, or pulling away the
next materials where on by lay-
ing hold it might cause greater
harme; so the parents of this
maid seeing the prejudice which
Theophanes frequentation brought
into their family (by the perswa-
sions of *Calistrate*, who underhand
like a cunning ingineer made all
his secret springs to play) did
not onely forbid *Theophane* to a-
proach their daughter, but also
to take away all occasions of
peoples talke, they forbid him to
come within their doores: which
put this man into an extreame
rage,

rage, thinking (being ignorant of any affection in the Ligurian to *Nemese*) that this effect which reduced all his designs to dust, proceeded from the perswasions of *Diotrephe*, thus tormented on the one side by his owne jealousie, and on the other by her unjust love, he resembles a barke at sea beaten by two contrary windes, which scoff at the mariners industries: Oh! how true is this holy word, that the heart of the wicked is a surging sea; seeing himselfe in these agonies hee turnes all his thoughts on revenge thinking by it to satisfie both his frenzies at once, *Diotrephe* spurring on his desires by contradiction and saying with the poet,

*On se sens du peril, cest la que je
m'efforce*

*Et la difficulte me donne de l'a-
mource.*

Where I see danger, there I strive
to come,
And the difficulte allures mee
on.

Growes so vigilant in seeking
occasions for to see *Perfidious*,
and to hold intelligence with her
by letters, signes, and messages,
that he goes but very seldome to
Nemese; the Ligurian assured of
her parents will, tooke opportu-
nity of that time to declare him-
selfe her unto whom till then he
had adored in filèce, she who had
never beheld him but as a per-
son indifferent, and who ever had

History of Valentines. 157

a certaine secret averſion of his ill face, was heret ſomewhat amazed, for to blot the image of ſickle and ungratefull *Diotrephe* out of her mind (which by continuance of time had ſo deeply ingraven it ſelfe there) was not a worke to bee wrought in one day, much leſſe to receive therein *Calicrates*, whole humour by her was as much feared as his perſon miſliked : but yet ſhee prudently diſſemled what ſhe thought, and after the manner of diſcreet maids, referring her ſelfe to the will of her parents concerning the choice of him which they ſhould pleaſe to deſtinate as a huſband for her, ſhee appeared verry indifferent, as having no affection nor inclination to any one man more then to another: this
raiſed

railed the hopes of the Ligurian
so farre as to thinke himself arriv-
ed even to the top of his desires,
being promised by her parents
that hee should not lose his la-
bour in the wooing of their
daughter, wherefore hee got a
friend & countriman of his who
was then at Brianche and could
time, to make him some verses on
his rivals banishment from his
Mistris, which verses being not
worth the inserting here I have
left out; the humour of an Itali-
an is such that on the least word
proceeding from the mouth of
her whom he loveth (not confi-
dering that it is a woman that
speakes) hee buildeth his hopes
and casteth the foundations of
his fortune, which puts him after-
wards into unspeakable fury
when

History of Valentines. 159

when as these weather-cocks
chance to turn; already doth *Calicrate* sing the triumph of a vi-
ctory which shall prove dismal
to himselfe; *Nemese* as malicious
as he was crafty, loone made him
know that the subtilty of an Ita-
lian equalls not the cunning of a
maid who loves and is offended,
she knowing this Ligurian to bee
passionally in love with her, pre-
sently judges him to be the fittest
instrument shee could imploy to
take revenge of the disloyalty of
Diotrephe, who not content only
to forsake her did more-over
talke lavishly of her, vainly bo-
sting of some favours disadvanta-
geous to her reputation, whereof
she complained to *Calicrate* who
seemed very sensible of her
wrongs, and to take them much
to

to heart, protesting unto her that
hee would ruine this gentleman
by subtiles of law, and by cunning
tricks therein bring him even to
beggery, but this incensed female
not content therewith, would
have a deeper revenge whereby
her blemished honour might be
washed in the blood of him that
had wrongd her: Partisans are
men better skild in handling a
penne to cast up their accomptes
then a weaponto fight, and yet,
had he wore a sword, the match
had beene unequall of an Italian
against a french man; Ligurians
are a cunning people who rather
make use of the foxes skinne then
of the lyons, hee promises his
Mistresse to doe wonders, but
with all will take time, so to con-
trive his businesse that hee may
take

History of Valentines. 161

take away *Diotrephes* life without indangering of his owne: every one knowes the proverbe used and practised beyond the mountaines, let us make peace with him to kill him; hee then accosts this gentleman, and although he secretly doe him all manner of ill offices, yet doth he proffer and promise him new services, and to surcease his law sutes against him thereby to enter further into his conversation, and to grow more familiar and inward with him then before, hee knowes him to be so farre in love with *Persidious*, that thereby hee often lost both sense and reason, he therefore seemes willing to assist him in all things, and namely to favour this his passion, and so getting knowledge of his most secretest.

162 Diotrephe, or an

crettest practices still underhand
 informes *Theophane* thereof, bee-
 hold how this traitor is a two
 edged sword, letters are inter-
 cepted, here is an indictment in
 writing, by this Italian appeach-
 ing, *Diotrephe* was a man stout
 hardy and couragious, unaquain-
 ted with feare, and well skild in
 the use of his weapon, he braved
Theophane with such insolence
 that it was no longer to be suffe-
 red and still walked and wan-
 dred up and downe about the
 house wherein *Persidions* was in-
 cloed, like unto a kite flyng a-
 bout the thing wheron he would
 make his prey, which moved
 people to murmur and put this
 husband into a desperate rage in
 the night would he passe and re-
 passe the street, and often stand-
 ing

History of Valentines. 163

ing still before her doore with
his Lute and voice would re-
hearse some verles made on the
subject of his passion; as the birds
notes are the cause of their catch-
ing, so this singers will bee the
wel-spring of his mishap, for
Theophane converting his pati-
ence into fury and his suffrance
into frenzie, did as the diamond
which when it once breaks goes
quite to dust, hee resolves to re-
pulle these insolences by force,
and these injuries by armes, but
because he was not so ready and
skillfull in their use as those who
often made them their exercise,
hee got three or foure of his
friends into his house resolving
with their helpe to hinder these
nightly walkes, songs and mu-
sicks before his doore, *Calistrate*
had

164 Diotrephe, or an

had notice hereof, who thought the right way to bee rid of his rivall were to lead him to the slaughter, wherefore hee perswades him to goe with his Lute and sing an aire under *Persidious* window, *Diotrephe* presently takes fire at this proposition, and makes one of his footmen to take up his Lute, thinking nothing lesse then on the mischief which attended him when hee drew neere to the house of *Persidious*, hee would neither stand under her window nor just right against it (not to give too great a cause of scandal among the neighbours) but a little a side, where tuning his Lute to his voice he sang this

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O D E.

est astre dont la Sebusie
empruntait toute sa clarté
par une folle jalousie
est prive de sa liberte,
la fantaisie d'un avare
qui possede un thresor si rare,
se rend si jaloux sans raison
que l'or dont la fille d'acrise,
fut jadis par juppin surprise
ne forceroit pas sa prison.

arside est doncques enfermee
par ce triste avaricieux,
ma puissance quoy qu'armee
ne deffend d'estre officieux,
tant il que mon courage cede
à ce cruel qui la posse de,
que miserable Ixion
me contente d'une nue,

Qui

166 Diotrephe, or an

Qui ne pent estre maintenue.

Que par esgale fixation.

That bright starre from which

Sebusie

A long time borrowed all its
light,

By an over-foolish jealousie

Of liberty is deprived quite,

The vaine fancies of a niggard
are

The cause why having a treasure
rare,

Hec growes so jealous without
reason,

That the gold Iubiter once down
raind

By which hee Danaes love ob-
taind,

Could not make way into her
prison.

Perfidion

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Persidious as'twere under a
charmd

Locks held so fast by this sad
miser,

That now my power although
armd,

Forbids me be officious to her,

Must now my courage bee thus
contrould

By the cruell man hath her in
hold,

and like miserable *Ixion*,

With a clowd must I be conten-
ted

Which yet can no way be main-
tained,

But only by the like fixion.

Hardly had hee made an end,
when five or six men well wea-
poned start like Lyons out of
Theophanes house and runne furi-
ously

ously on him taking him so at unawares and unprovided that all that he could, doe was to cast away his Lute (which whilst he played leaned against one of his laquies) to step a little back and draw his sword, *Calicrate* well remembering the Italian proverb which saies, a faire flight saves the whole life, vanished as suddenly as a flash of lightning, to make way for the thunder, whose claps you are going to heare. *Diotrephe* whole courage knew no feare in danger, seeing so many men on his hands resolved to sell his life at a very deare rate, and got his back against a gate, intending well to pay the first that should set upon him; his footmen growne stout by the danger their Master was in, drew their

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their swords to defend him, so here beginneth a bloody combat of six against three, for *Theophane* besides his foresaid friends had armed and taken with him two of his owne servants, wherof one of these footmen hurts one, but himselfe was presently dispatcht by two others, who runne him through and layd him dead on the ground; then they all runne at once at *Diotrephe*, who fought like a Lion, yet seeing himselfe too hard beset resolves to get out by a desperate passage through them all, which doing hee received a flash quite over the face, which made a horrible gash from top of the fore-head to the bottom of his chin, burst one of his eyes, and cut off a piece of his mouth, but hee at the same instant thrust his sword up to

the hilts into the body of the first he met, so that he could not get it out againe ; now is hee without defence, and by reason of the blood running downe his face, quite out of combat , and being wounded in divers other places, falls on the ground as dead ; his enemies thinking they had kill'd him went to the other that was also fallen, and found that it was the lamentable *Theophane* stone dead, the other footman that was left thinking his master had been kild, for to avenge his death, ran his sword so farre into the back of one of the lookers on *Theophane* that hee went to keepe him company; the rumor grew great in all that quarter, neighbours come forth, the fight being past the Iustice and Officers arrive, who finde *Theophane* dead with
one

History of Valentines? 171

one of his friends and one of *Diotrephe* footmen, besides this gentleman himselfe at deaths doore; here are many murders, all the rest fled, *Diotrephe* was caried to the Chirurgians, where hee had like also to have died at the applying of the first plai-ster, but his strength of body, youth, good constitution, and the multitude of excellent reme-di s kept his soule in his body to reserve him for other mattes; a strict inquiry is made about this tragickall event, and tis found that *Diotrephe* was not singing just before *Theophanes* house, that he had kild him in his own defence, that foule play and treachery w s used by him that was dead, and not by him that was hur, all this goes well on *Diotrephe*s side,

contrariwise the dead mans friends alledge that he had wilfully murdered him having long before sought meanes both by day and night to doe it, as himselfe had often boasted, and that the love he bore to *Persidious* had led him therunto, yea that *Persidious* perchance growne perfidious might have set him on; but in fine, *Calicrates* deposition (although he could have wisht *Diotrephe* in *Theophanes* place) went all on this gentlemans side, so that the truth being fully knowne, his pardon was thought to be a part of justice, and granted as such, because he had kild his enemy but onely in his owne defence, but his pardon restored not his eye nor his face to the forme and feature it had before
this

History of Valentines. 173

this horrible gash, which made him hidious to behold, yea almost dreadfull; beside he had a sinewe cut in one of his thighs which made him to halt downe low, so that being lame and blind and horrible deformed, hee is in good case to winne the love either of his Mistresse or his Valentine: how sorely soever *Persidious* were offended with her husband, yet the goodnesse of her disposition was such that it made her bewaile him dead, who used her so rigourously when he was living, and made her abhor his murderer, whose wounds being healed went abroad with a plaster upon one eye, and another reaching from the upper to the lower end of his face like a coat of armes, and with one leg shorter

174 Diotrephe, or an

shorter then another, you may imagine whether it were not a fine sight to behold this Valentine, who to have knowe before, was the right way not to know then, when all the remedies of love were found written on him in a large volumne and great letters, The first time that *Nemese* saw him so, good Lord how amazed was shee, all her love vanished, and onely pittie made her heart to bleed through her eyes, seeing whereunto misfortune had reduced this deplorable gentleman. *Persidious* (who to him had never had but a budding affection, and that, as it were inforced too by dispiight) soone turned away her eies from this face which one could not behold without terrour, and
when

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when shee saw him halt, her love went straight away; hee (who thought that his noble descent, his courage, and his old services would in his new defects supply the place of his lost beauty and comelinesse) had revived his hopes for *Persidious*, and causes one to make for him a motion of marriage unto her, but shee gave so rough an answer unto him that moved it, that thereby *Diotrephe* knew it were labour in vaine ever to speake any more thereof; he then turnes himselfe towards *Nemese*, who cannot endure so much as his shaddow or his name; now is the wind full flat in *Calicrates* sailes, and seems to blow him to his wished port, but *Nemese* who had made use of him onely to make away *Diotre-*

phe turning over the leafe be-
thinks her selfe now to make use
of *Diotrephe* to rid her of this
partisan, who made her parents so
to presse her for to have him, that
shee knew no more what excuse
to make them, nor how any lon-
ger to resist their violence; shee
then by a trusty person made *Di-*
otrephe understand *Calicrates* trea-
chery, and how passionately in
love with her, he had led him al-
most to the slaughter when as
he was set upon by *Theophane* as
aforelaid: this presently sets *Di-*
*otrephe*s great courage on fire and
makes him resolve to punish this
perfidious man, who besides did
like a horseleach suck up the
best of his meanes in intrests of
his moneyes which hee had lent
him, and who by reason of the
Lawe

History of Valentine's 177

Lawe tricks he put upon him had purchast his hatred; moreover knowing him to bee his rivall as had gotten the consent of his Mistresses parents, which is the *primum mobile* in matter of marriage, hee determined to exterminate him, but yet in a manlike manner, he therefore sends him a challenge in exchange of so many writs, summons, and assignations which Sergeants & Officers daily brought to *Diotrephe* from *Calicrate*: what doth this subtile Ligurian to shelter his head and reputation from this tempest, hee sayes that thus to send chalenges to ones creditors is but an ill manner of paying debts, and that as soone as *Diotrephe* hath paid him what hee owes him, he will then shew that

178 Diotrephe, or an

hee wants not courage to meet him, *Diotrephe* seeing this refusal threatens to baſt him where ever hee meet him, and alſo to teach him not to incroach on another mans bargaine, beſides he plainly accuſes him of treachery; and in fine, ſo long wandred up and downe *Brianche* that at laſt hee one day met him in the ſtreet and forced him to draw his ſword, which the Italian could ſo ill handle that he had done far better to have fenced with his feet, for without doubt at this play he might have gotten the victory of lame *Diotrephe*, but becauſe he would ſeeme to reſiſt, this gentleman entred upon him, and with one onely thruſt made his ſoule fly out of his body; few ſtird to help this ſtranger who was hated

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as a partisan, but each one made way for *Diotrephe* who fled into a Church (for among the *Sebastians Churches* are inviolable Sanctuaries) from whence hee secretly slipt away, and passing the river of *Rhone* got into France to avoid the danger of the Lawe; by this last thrust *Nemese* was freed from the importunities of both her suitors, as by the first from her Valentines: as soone as this came to the eare of of this partisan hee commanded that the Law should strictly passe upon *Diotrephe*, who being in safety out of this Soveraignes territories, tooke the benefit of time whereby he wrought his peace, having shewne and proved the trecherous trick put upon him by this *Ligurian* at that time when

when as he was so briskly assaulted by *Theophane*; during the time of *Diotrephe's* exile *Nemese* was married to another, and *Perfidious* (following the counsell of *St. Paul*, who wills yong wid-owes to mary againe) tooke an other husband, both of them ab-juring *Valentines* and *Valenti-niges*, which had produced such tragicall effects: yet it is better to bee well advised late then never, and to growe wise by others example rather then at ones owne cost.

Now let those who will not onely excuse, but also uphold this dangerous custome, say that it is a band of publike society, a tye of amity 'twene families, a testimony of confidence, and sundry other such like foppish reasons

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reasons which are all frivolous and light, or if they doe weigh downe it is into the deepe abyssus of misfortune; can hee bee termed wise who turns not from a way wherein he is certified that theeves doe lie in waite, or forsakes not a custome from which proceeds such lamẽtable events? some will reply they happen but seldome, and would to God they happened seldomer, but alas! they come too oft! all the murders have beene heard of because they crie loude and make great noise, but fornications and adulteries make not so much, yet are not lesse hurtfull in families, but so much the more by how much honour in a noble heart is of greater estimation then life, what happens to one may happen to all.

all, fire which hath burned our neighbours house may at some other time lay hold of ours and consume it to ashes; why alas during a contagious time of pestilence wee so carefully fly places and persons infected, and yet for the contagious pest of vice which is worldlings sport and soules poison, we would not so much as forgoe or give over the least custome: so many servants of God have discovered the serpent under this grasse, shewne the dangers of these acquaintances, and how perilous it is to approach flax neere unto the fire, and yet nerethelesse this custome is still obstinately held; may not one say unto this wilfull people as our Saviour said to the Pharises, why transgresse you the Law of God for your traditions: the Law

of God forbids adultery, yea or to covet your neighbours wife, and this tradition, if it adulterise not, yet at least it alters just and lawfull affections: oh! children of men how long will you love vanities and seeke after lies. *Amnon* unfortunately fallen in love with his Sister *Thamar* brought her in under pretence of friendship, and having ravished and committed incest with her, presently feeling the horreur of his sinne drives her away, violating with as much cruelty the rights of wellwishing or common civility, as hee had basely violated those of consanguinity; the tempter in his suggestions alwaies begins by things which are most specious in shew, under which hee hides the deepe abiss

mus

184 Diotrephe, or an

mus wherein hee will cast those whom hee allures and whom he intends to sacrifice unto misfortune, like to those victimnes which were crowned with garlands and so led about with musick to bee immolated, it is not enough to goe out of *Tire* and *Sidon* as did the Cananean, but we must goe further even out of their confines, I meane, it is not sufficient for a soule (which hath so much care of its salvation as that woman had of her daughters health) to forsake the unfortunate region of sinne, if it doe not also forsake, shunne, and avoid the occasions thereof, whereupon I one day made this

MADRI.

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MADRIGAL.

Qu'il faut fuir les occasions du peche.

*Nous prions Dieu avec devotion
Qu'il ne nous porte pas dans la tem-
tation,*

*Et cependant (telle est nostre manie)
Nostre inclination,*

En toute compagnie

En recherche l'occasion,

Fuions ces lieux plains de malice,

On sont tant de feux d'artifice

*Pareils a ces flambeaux que l'on ap-
pelle ardans,*

Dont les splendeurs funebres

Lusent dans les tenebres,

Pour fourvoyer les regardans.

*That we must fly the occasions
of Sinne.*

*We unto God pray with devotiō
That hee doe not lead us into
temptation, And*

186 Diotrephe, or an

And yet meane time (such is the
madnesse of our will,)

Our inclication

In all companies still

Doth seeke for its occasion,

All those places full of guile lets
flye

Where so many artificial fires be
Like to those flames the which,

men wandring lights do call,

Whose dolfull splendor or light
Doth shine in darkeſt night

To make beholders stray & fall.

But if after so many reasons and
examples this evill custome be
still continued and persevered
in, wee must imitate Phisitians
who unto those persons of
whose recovery they despaire,
do permit all things at their own
will, and send them to the waters
of

of grace as persons incureable; or
doe as mariners at Sea whole re-
fuge is to heaven when as the
tempest surmounts their strength
and industry; wee must adresse
our vowes to God for the health
of these sick persons, what other
hand but Gods can remedy an e-
vill which hath taken such deepe
root, or heale such enveterate
sores? who can revive a *Lazarus*
after foure daies rotting in the
grave but onely the voice of him
that spake and all things were
made? wherefore raising our harts
and eies to heaven we must beg
of the father of light to enlighten
the darkenes of those who have
eies and see not, and that hee
may bee pleased to cure the
deafnesse of those who have
eares and will not heare, to doe
well,

588 Diotrephe, or an

well this vowe may be addressed
in this manner.

SONNET.

Invocation du secours divin

Saint & divin esprit dont la seule
influence

Remplit de fleurs la terre & de fla-
mes les cieux,

So leil qui vas guidant les anges
radieux

Par un jour eternal ou reluit ta pre-
sence,

Fay pleuvoir dessus nous ta grace &
ta clemence,

Et r'assure nos sens d'un esprit gra-
cieux

Rempli nous de sçavoir, afin qu'en
ces bas lieux

Nos coeurs soyent esclaires de ton in-
tel.

intelligence,
Permets que nous puissions aux vi-
ces resister
Et genereusement nos passions dom-
pter,
Monstre a nos jours obscurs tes clari-
tes eternelles
Des mains de l'adversaire helas
preserve nous
Et puis comme l'oiseau de ses petis
jalous,
Cache nous ici bas sous l'ombre de
tes ailes.

Holy and divine spirit whose on-
ly influence
Filleth the earth with flowers,
and the heavens with light
Bright Sunne who goest guiding
all the Angels so bright,
By an eternall day in which
shines thy preience

Thy

Diotrephe, or an

Thy mercies and thy grace raine
downe on us from thence,
And reassure our scales by thy
gracious might
Fill us with knowledge that here
in these low waies of night
Our hearts may bee inlightned
with thy intelligence,
Grant that we may resist our vi-
ces, and from them fall
And generously conquer, and
quell our passions all,
Thy eternal glorious brightnesse
to our darke daies show
Preserve us safe alasse out of our
enimies hands,
And even as a bird of her brood
jealous stands,
Hide us under the shadow of thy
wings here below.

The

History of Valentine

The Saviour of the world was faine to stretch out his hand for to heale Saint *Peters* mother of her feaver; our feavers are our evill customes, our feavers are our vicious habits, if God pluck not them up by his power we are too weak to rid our selves of them, especially when they have gotten credence among the vulgar, who hold for oracles those opinions which have bin held a long time, and have bin receaved under the cloake of piety; such was the trouble that *Moses* was in, combating against the people of God with perpetuall contradiction, when as hee laboured to weane them from some imperfections and evill customes which they had gotten in Egypt that therby his spirit was moved
to

Diotrophe, or an
though hee were the
best man alive, yea so far that
was constrained to call these
stout-necked people with uncir-
cumcised hearts, a perverse and
unreformable generation: if as-
suming Moses and the Prophets this
history doe no good, it will
be no great wonder, yet if it
doe but only teach some few to
stand upon their guard in the
world & not to trust to their own
vaucencie nor strength (being
we are subject to so many dan-
gers, and so beset with ambusca-
des) I shall not thinke ill be-
flowed those few houres which
I have spent in writing of it.



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4 Diotrephe, or an

under the verdure of a gourd,
but a catterpillar eats it, and the
Sunne turning about, scortches
him with its heate in lieu of re-
freshing which he sought for un-
der those leaves; *Ionathas* for-
getting the interdict, published
by his father, tastes a little hony
on the end of a wand, and swal-
lowes his owne condemnation;
Abner and *Amasa* thinking to im-
brace *Ioab* as a friend, feeble in
their bowels the weapons of an
enemy: There is danger every
where, saith the Apostle, on sea,
on land, in houses, on the waies,
in companies, in solitude, a-
mong false brethren, yea in hea-
ven, being that Angels have
fallen from thence; by reason
whereof the Apostle doth coun-
sell us, to further our salvation
with

History of Valentines. 5

with feare : and the Psalmists, to serve God with dread, and trembling to adore him; the world saith saint *Anthony* is full of traps, and snares : alas ! who can avoid catching therein? theeves enter by the windowes of our senses, mine eies have stollen my heart said *Iob*, that just and upright man; who feared God, and had made so good a pact with his sight; temptation enters upon us by as many waies, as we have pores : on all sides we are the But, or marke, whereat mishap shootes, in the same manner, as the earth is exposed to the outrages of the three elements which environ it: *Lot* thinks to save himselfe from an execrable City, and in the desert he sees himselfe lost : *David*

B 3 was

6 Diotrephe, or an

was taking the aire on the top of the Palace, and the flesh tooke him by the eies; at first, when he saw the wife of *Yriab* hee thought no evill, but the divell thought it for him, & in the end cast him downe headlong into the bottomlesse pit of adultery, and murther: *Indab* was walking when he committed incest with his daughter in law *Thamar*: the occasion doth often make the theefe, and innocence preserves it selfe by flying objects, which may move or attract to evill; little did *Eneas* thinke when hee gave a sword as a present to the queen of Carthage, that the blade thereof should doe so lamentable an office as it was put unto, by this furious love sick woman.

Souvent

History of Valentines. 7

*Souvent Sous les plaisirs se ca-
chent les douleurs.*

*Tout ainsi que l'aspic tapit sous les
fleurs.*

Oft under pleasures hidden sor-
row lowers;
Even as a serpent lurks among
sweet flowers.

The first woman beheld the
forbidden apple, then gave eare
unto the serpent, and that was it
which caused her fall, and made
her eat the morsell, wherewith
our teeth are yet still on edge;
she would learn the science of
good and evill, but when her
eyes were opened on her fault,
she then knew the evill which
was happened unto her, and the
good which shee had lost: the

8 Diotrephe, or an

most dangerous of all the evill spirits, stratagemis are those whereby he makes us swallow the hooke of vice, under the baite of a seeming vertue, and so the holy Scripture saith, when he being a spirit of darkenesse transformes himselfe into an Angel of light, forasmuch as his specious illusions surprise the least warie; in the same manner as birds are taken with a looking glasse: there are some things good, or at leastwise indifferent at their beginning, which in progres of time become bad; is there any more wise then the youth of *Salomon*, or more foolish then his old age: looke not on wine when it sparkles in the glasse; but consider it troubling the brain & overthrowing the reason
when

History of Valentines. 9

when it is immoderately taken; the lips of a bad woman are sweet as a hony combe, saith the wise man, but the end of her conversation is bitter as worm-wood: she resembles the locusts in the Apocalypse, whose heads were guilt, and tails were deadly: or the blooming rod of *Moses*, which changes it selfe into a Serpent, there is nothing so good, but abuse may corrupt; assemblies are made for conversation, conversation is the cement of hearts, and the band of publicke society: Man is a sociable animal, it is not good for him to be alone: God is amidst a number assembled in his Name, the benefits of conversation are not found but in company; and that providing too, that it be a company of

10 Diotrephe, or an

Bees gathered together to make hony, and not of Waspes, which doe but hum and sting. Thus far it is a good thing to see good persons together: but the Diuel, who incessantly wanders about like a Lion seeking his prey, hath so troubled the streames of so cleare a spring, to fish therein at will; and so altered the use of conversations, that in those places where even honesty invites people to goe, hee makes them reap infamies: This enemy sowing Cockle among the good seed, and altering the right use of civill assemblies, making that venomous by transplantation, which was wholesome in it own right soil. And as of the most tender and delicate bodies are made the most strongest corruptions; so

History of Valentines. 11

so of conversation, which in it selfe is so honourable, hee hath made an African watering place, wherein breeds daily thousands of filthy monsters: those pastimes which are used in Cities, where persons both honourable and honest do assemble, have never been introduced but to polish manners, civilize persons, sharpen wits, frame the countenance, keep youth in respect, and give them entrance into acquaintances, teach them modesty, courtesie and good behaviour: in brieft, to put vertues in practise, whereof we have onely the speculation in solitude, or in the retirement of a private family, and as one iron doth polish and brighten with rubbing against another: so doe souls refine themselves by a mutual

12 Diotrephe, or an

tuall conference made in the sight of so many eies, which beholding them are able to dissipate bad intentions; even as the Sunne dissolves thicke clouds, drinckes up vapours; it is there where honest and mutuall good wills are framed, and their families at discord are reconciled, their friendships are made, and also designs of marriages, their discontents are drowned in consolations; there each one preventing his neighbour with blessings of kindnesse and fraternall love promise mutuall assistance; but alas! how much is this pure gold sophisticated, and this good mettle falsified, being it seemes now that publike assemblies are but traps, snares, and * call-trops for the feet of inconsiderate persons?

History of Valentines. 13

sons? * Bals (whereat thousands of insolences are committed) have changed them into sacrifices of *Baal* or *Moloc*, where by impurities and dangerous practises humane bodies are sacrificed unto Divels, and not to God, whose living temples they ought to be: now are they but as weels wherein it is easie to enter & hard to get out: in these places reputation findes rocks wherat it makes wofull shipwracke; and forasmuch as the living Sepulchres of our soules are earthen vessels that may breake in approaching neare; the wise warily shunne them, which made the very Stoyke say, let us retire from slippery waies, seeing that even in drie ones, wee stand with so much difficulty.

Fuyons

14 Diotrephe, or an

*Fuyons ces tristes rivages,
Tous diffamez de naufrages.*

Let's flye from these sad shores
away,
All defamed with ship-wrackes
aye.

And what is the cause of these misfortunes, but abuse, which makes men drunk with wine, that of it selfe is so wholesome, and the soveraigne antidote against hemlocke? what but abuse makes men murder with the sword, whose invention and use had regard onely to defence against the assaults of the wicked? Certainly there are many customs authoris'd by publicke use, which being not bad at their beginnings, but contrariwise good in the simplicity of our forefathers, are now so altered
by

History of Valentines. 15

by the malice of our times, that it is as hard a matter to excuse them, as easie to reprove them; it is no small enterprize to undertake a scuffling with that which the continuance of so many yeares, and the practise of so many persons, whereof some, both vertuous and honourable, do seem to approve, in so much that even but to censure it, will seem scandalous, the world wants not faire pretexts to frame excuses for that which is naught; the tyranny of custome being such, that it doth almost constrain the wisest, if not to approve it, yet to be silent, suffer it, and dissemble; yea, the very lawes doe either consent unto it, or bend under it, and that which is publickly common, becomes in some sort lawfull;

full; as drunkenness among the Germans, sensuality among Italians, vanity among Spaniards, & duels among the French : do but strike at these things, & you have all these nations upō your hands; for you wound their common sense and overthrow their maxims : I have extended this discourse of purpose to make thereof not only the frontispice, but the ground-work of my narration; wherein you shal see a misfortune proceeding frō the source which in shew appeares not to bee evill, but if we judge of the cause by the effect, it will be a hard matter to justifie it; I will here only advertise my reader at the entrance to this sad event, that it being hapned in a Province of our France Northward, I have transplanted

planted into another more Eastward; not to be offensive to the family or place where it befell, and I have disguised it, if not so artificially as a finer wit might have don, yet at least in such a sort as it shall be impossible to guesse of whom I speake, although one of the subjects of this tragedy do yet breathe the aire.

Among the people that inhabit the Savage mountaines of the Alpes, which serve Italy as a Rampire against the fury of the French, there are none more famous then the Allobroges: they haue no *coursenes but the cloth that covers them, and that had need be course, by reason of the sharpnes of the aire, and rigor of the Winters, which hold them a good part of the yeare besieged, with

18 Diotrephe, or an

with Ice and snow ; they are judicious and understanding , tractable and gentle, and what fillinnesse soever they are accused of, it is but onely an excesse of goodnesse which makes them (as the Scripture saies) simple in evill, and prudent in good , but yet so fastened to their customes that to let goe any one point thereof is Sacriledge, to contradict them is impiety, and to reprove them , is as it were , to put up ones mouth into the skie.

Among the Alobroges , the Sebusians hold the first ranke : Their chiefe city is Branche , where conversation is sweete , manners so polished and amiable, that instead of retaining the vices of their neighbouring nations (a fault ordinary among
bor-

derers) the Citizens of this place can so well discerne what is faulty in the French humour, and in the Italian, (whereunto it serves for a passage) that thereof they make an agreeable mixture which holds of the quicknesse of wit, and politenesse of Italians, and of the curtesie and livenessse of the French; now among other customes which in this City are in great * vogue, there is one against which, even time out of minde, Preachers have cried out, though in vaine, and I feare this booke will prevaile as little as those Evangelicall trumpets, Heralds of heaven, and Embassadours of God, have stopt their ears against the divine word, what can I hope of their eies; but that they will turne
them

them away from these pages? or that read them they will despise them; but if they may be permitted to neglect these, I may likewise bee permitted to displease them in setting forth this history, whereas in a mirror or true glasse they may behold one of their deformities; and grant, Oh heaven! they doe not like the Ape which strives to breake that wherein hee perceives his owne uglinessse; and that in rejecting this event as a stranger, they see not that which happens but too oft among them, conformable to what I am going to relate: and what know I, if the advantage which example hath over precept, may not withdraw some mindes from this popular error? if *Seneca* in his workes could be

content

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content to have one Reader benefit thereby, I shall not thinke my labour ill bestowed on this booke, if it withdraw one soule from the way of so dangerous a practise; it will serve for instruction to those that shall like it, and for advertisement or reproofe even unto those that shall dislike it: Let us then say that in a Village neare neighboring to the City of Brianche, there is a famous Church dedicated to God, under the title of Saint *Valentine*, whose feast is in the month of February, and falls commonly amidst the * deboshes of Shrovetide: much people resort unto this Church upon the patrons day, and these great assemblies in the language of the Countrey are called